

Brisbury

THE TRVE VVATCH, and Rule of Life.

OR,

A Direction for the Examination
of our Spirituall estate, and for the guiding
of our whole course of life, (according to
the word of God , whereby wee must bee
judged at the last day) to helpe vs to preserue from
Apostasie, or decaying in grace; and to further
our daily growth in Christ.

The ninth Edition.

Whereunto are added;

- 1 *What strength we may receive from the holy Sacraments, for our certaine assurance of Gods favour and eternall salvation, with the speciaall biderances thereof.*
- 2 *A briefe direction for our preparation to the fruitfull receining of the Lords Supper:*
- 3 *Two short helpe for Morning and Evening Prayer for priuate Families and Persons.*

Deut.30.15. Behold: I haue set before thee, this day, life and good, death and euill.

1. Cor.11.31. If we would iudge our selues, we shoulde not be iudged.

1. Sam.2.30. Them that honor me, I will honor; and they that despise me, shall be despised.

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ЭНТ
ДО СТАМУ ЗВЕ
СИЛЮНКИ

the first time in the history of the world, the
whole of the human race has been gathered
together in one place, and that is the
present meeting of the World's Fair.

negative to *Acacia*

Archaeosomata

1940-1941



To the right Honourable,
HENRY Earle of Hun-
tingdon, Lord Hastings, Hunger-
ford, Botreauz, Molines and Moiles,
my singular good
Lord.

THaue studied (right Hono-
rable) what way I might
manifest my thankefull
minde, for the exceeding
fauours, wherewith I and
mine are bound unto your
bonse for ever. I finde none more likely,
then if I might adde somewhat (after the
faithfull and happy travels of others) vn-
to your present and immortall honour.

The Epistle

Considering therefore, that the God of
beauen, hath set you in so high a place, not
only in his owne eye, but also in the
view of your Country, to bee beholden of
all as a marke, for the saluation or perditi-
on of very many; and that little faults in
your Honour, must needes much blemish
you, as a vertuous life shall make you glori-
ous: I haue endeououred for my part, to put
into your hands a true glasse and perfect
Mappe. A glasse which will not flatter you
in shewing your spots, because it is the
Lords: A Mappe which will not deceiue
you, for the narrow way of life, because it is
bounded by the Lord himselfe, irodded by
our Sauiour with all his holy Saints, which
haue gone before you: yet so small, as you
may euer carry in your bosome. My hum-
ble suite at the hands of the Lord, and your
Honour, is this, that when you haue tryed
them to be such, (where the superstitious
Papists spend some houres dayly in their
blinde deuotion) you would bind your selfe
by a constant purpose of heart before the Lord
to spend but one houre weeklye besides other
your holy exercises, in viewing your selfe in
this Crystall Glasse, desirous to cleane your
spots

Iam. I. 25.

Iam. I. 23. 24.
25.

Dedicatore.

spots hereby, and to consider your waies according to this Mappe, labouring so to direct your steps. For, setting your selfe with resolute purpose of heart to walke herein all your daies, you haue the Lords orne promise, that he will make you truly honourable in the sight of men, as euer was any of your Progenitors: so as your very enemies shall acknowledge it, & bee affraid of you. And that he will moreover prolong your daies, and giue you a guard of his glorious Angels for your safety, to beare you in their hands in the day time; and in the night season, when you are secure, to pitch their tents about you. Your Country shall be blessed that euer God vouchsafed such a light unto it. Where any point seemes doubtfull, there make a marke: walke in the rest, untill the Lord cleere that unto you. As this shall adde unto my ioy: so for thousands who now pray for the increase of this honour, many times ten thousands shall ever praise the God of heauen for you. Now is the time; all mens eyes are upon you. Your Honour knoweth the prouerb well, Magistratus virum indicat. Strive forward cheerfully (most noble Earle) in this narrow way

Psal.119.59.

Act.11.23.

1 Kin.3.11.12.

13.

Deut.4.6.7. &

28.10.11.12.

13.

Psal.91.11.12.

& 34.7.

1 King.10.8.9.

Phil.3.15.

2 Ioh.1.2. 3.4.

Mat.7.14.

The Epistle, &c.

Apo.21.26.27.
Apo.12.14.15
Mat.7.10.
Mar.8.36.
Mat.7.13.

Apoc.10.5.6.
Luke 12.10.21
31.33.36,
2 Pet.3.7.13.
Psal.56.12.&c.
50.24.

of life, according to the hopes now long
conceined of you, following heerein all the
worthies of the heavenly Ierusalem; and
you shall live with them immortally: but if
you shall turne to the broad way of all the
world (which the Lord forbid) you perish
with the World eternally. The Angell hath
sworne it, Time shall be no more: but how
soone it is unknowen unto you. Take it now
while it is called to day: pay your vovdes,
and shine for cuermore.

Dan.12.3.

Your Honours for euer

most bounden,

I. BRINSLEY.



TO THE CHRISTIAN READER.



Onsidering (Christian Reader) that in euery place, all those who haue found any sound comfort in the Gospell, are desirous to express the same in their conuersations, by walking in thankfulnes as it becommeth the seruants of Christ to adorne their profession thereby, and yet notwithstanding the greatest part doe much faile herein ; I haue thought it my bounden duty to affoord vnto them such help as God hath vouchsafed me in this behalf. For alas ! it is too manifest, that too many, cuen of them, doe omit sundry & those most necessary duties : as by looking perhaps to some of the duties of the first Table, neglect the second ; or to the second onely, omit the first, which is called the great Commandement. Or looking one-

To the Reader.

onely to the Law are too short for the Gospell: or boasting of faith, regard not workes.

Others lie in fearefull sins through ignorance hereof. And very many are obserued daily to fall into grieuous offences, to the dishonour of Christ, and discredit of their profession: yea to the grief of the godly, offending the weak, hardening the vngodly, opening the mouthes of the Papists, and Atheists, with all the prophane, to blasphemie that glorious Name whereby we are called. And not onely so, but more also, to the wounding of their own conscience, & giuing aduantage to Satan, to accuse them before the Lord. Sundry also, of most vpright hearts, & who haue made good proceedings in godlinessse, are yet knowne to lie languishing vnder the burthen of their sins, & feare of Gods displeasure, through want of knowledge how to finde out their speciall offences, whereby their consciences are disquieted, and Gods hand doth lie so heauily vpon them. Many to liue in continuall doubt whe-

ther

To the Reader.

ther they be in the fauor of God or no. Great multitudes in all places ordinarily to thrust themselues vnreuerently into the presence of the Lord, to the word, sacraments, & al other exercises of the seruice of God, without any examination, or preparatiō of their harts before, to the provoking of the grieuous wrath of the Lord thereby. Now for these & for al other, whose desire is to walke with God, & to bee pleasing vnto him, finding the true felicity that is in godlines, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour, which first was vndertaken for my selfe and some priuate friends; the better to preuent all the former euils, & for the more easie obtaining the benefites following such a carefull watch. Heerein I haue vsed the helpe of sundry learned and godly Diuines, following chiefly the directiō of those two worthy seruants of God • M. Greenham and M. Perkins: whose writings were the first occasiōs of thinking hereof: the one requiring this examinatiō necessarily vnto true &

found

a M. Greenham in the comfort of an afflicted conscience. pag. 13 c. M. Perkins of the practise of repentence. Chap 7.

To the Reader.

found repentance, the other for the through curing of the wounded conscience. And hence also I haue beeene more incouraged to make this publike, not vpon any vaine or by-respect, but by some gracious experience which I haue knowne of the profit heereof in both accordingly : especially in restoring some of no meane note, from much trouble & horror of conscience, to exceeding ioy, & strong assurance, when all other meanes haue failed. Neither can this seeme strange to any considering it aright: for what is it that brings that peace & ioy of conscience passing al vnderstanding to a christian soule, but an assured testimony of our conscience, that thorow faith in Christ Iesus we doe not lie in any one sinne, so farre as by wise searching we are able to find it out, but hate & abhor euен the very least? & contrarily that since wee beleeuued in Christ, we haue begun, & so striue on forward to walke in euery commandement of God without reproefe; and that of true loue to our Lord and Sauiour. For to such a soule onely

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onely all the Promises do appertaine,
as they are applied through the whole
booke of God. In a word; I haue beene
more emboldned, by obseruing daily,
how on the one side the godly Pre-
chers vpon euery occasion , calling
men to repentance, exhort all earnestly
with the Prophet *Jeremy* to examine
and try their waies: and turne againe
vnto the Lord , if euer they will finde
mercy with him. Which worke of
examination hardly one of very many
knoweth how to performe in any good
measure , as may bring true comfort
vnto their soules. And on the other
side, considering how many of our sim-
ple seduced brethren, haue bin drawne
to a dislike of our religion , and a like-
ing of Popery , by this especially, be-
cause ours (as they say) is a religion of
carnall liberty, theirs of holinesse : ours
full of diuisions & vncertainty, theirs
of perfect vnity : That they also may
see hereby, that ours is indeed a religi-
on of perfect holinesse and vnity pre-
scribed by the Lord himselfe, wherunto
so many of vs as are truly called to
the

To the Reader.

the sound profession of it, doe striue instantly to attaine day & night : so worshipping the God of our fathers in spirit and truth, walking in the selfe same narrow way of eternall life : And that all their imagined holinesse is nothing for the most part, but meere superstition in outward shewes of mens inuentions, concerning which, God will aske them one day, Who hath required them at their hands? altogether neglecting most of the duties of true piety : as those of the first table. That so they perceiuing how they haue beeene deluded, may (at least some of them whom God hath ordained vnto life) come out of the snare of the Diuel and ioyne themselues to vs againe, so to escape that torment which all that receiue the marke of the Beast, by any such submission to that Roman Anti-Christ, must endure for euer. With whom this holines of our religion cannot preuaile, let them open their eyes, and behold what euident witnes God hath giuen vnto it from Heauen, and against Popery in these our dayes, con.

Esa.7.12.
Deut.4.2.&
12.31.32.

A&.13.48.
2 Tim.2.25.

Apoc.14.9.10.
11.

To the Read:r.

confesled by all for the present, vnlesse
more obstinate then *Pharao*: I appeal to
their consciences: first, in our three mi-
raculous deliuерances, as of Israel from
Egypt: (The first from the intended
inuasion in *An. 1588.* by the windes af-
ter generall fasting and praier in all the
Land. The 2. from their long threatned
day; by bringing in our Soueraigne
King in such a peace, through a feare
cast on the enemie, that a dog did not
wagge his tongue against vs. The third
from the gun-pouder plot at the very
instant; by their owne Letter and im-
mediate motion of the heart of our
King.) Secondly in making their own
bloody deuices their owne and onely
ruine. Thirdly, in manifesting to all the
world, that Popery is vpholden by ly-
ing & murther, the speciaill workes of
the diuell, & brands of his seruants; &
that God himselfe hath alone vphol-
den the Gospell against all the subtil-
ty and power of Hell. If notwithstanding
these and all other meanes
whereby the Lord hath so oft and so
clearely conuinced them, they wil still

Exod. 11.7.

set

To the Reader.

set themselues with *Pharaoh*, to fight against him, & pursue their bloudy practises against his Israel, they may proceede: yet let them know for certaine, that he will once againe get himselfe greater glory of them in the heart of the Sea, in their vicer ouerthrow, and our finall deliuernance from them, whē he hath first sufficiently humbled vs by them, and prepared vs thereunto, But for you my brethren, who haue separated your selues from cōmunion with vs & with our Assemblies, or are inclining thereunto : I would craue these two things of you, First, with what spirit you can condemne that to bee no true Church of God , which protest-
ing against all the Idolatry of Anti-
christ , professeth all this way of life,
which whosoeuer walketh in , is vn-
doubtedly the child of God, and shall
haue eternall life, notwithstanding all
his other errours, slips and infirmities.
2. How you dare depart, or draw others
out of the bosome of the Church, to so
many euils as must needs follow vpon
you bodily & spirituall ? seeing out of
the

To the Reader.

the true Church is no saluation : and therefore you are left vtterly destitute of all the promises made vnto it, and so of all true comfort, prouidence, & protection. I call you stil brethren, because I am perswaded that many of you truly professe and striue to walke with vs in all this way of life, and so keepe the inward communion with vs ; howsoeuer thorow ouer-great a conceit of your owne perfection, and discontentment thereupon, with too vncharitable censuring of your brethren , you haue made this grieuousrent, forsaking our outward fellowship: and because I hope (as I earnestly pray day and night) that God will perswade you to returne againe vnto the Tents of *Shem*: hearken to the Lords counsell in time, and try well this your path, lest you repent too late. And for all of you beloued in the Lord, who holding soundly the Communion of Saints, do profess sincerely all this truth of God to your immortality , and desire the peace and prosperitie of Sion; I humbly beseech you in the name of the Lord Iesus

B Christ

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Christ, and by our appearing before him, that we our selues looke well to these two things : First, that wee euery one of vs endeavour to walke more warily and consonably in euery part of this way of life, as in words we professy, that wee be not condemned of our owne consciences. And secondly, that we learne to loue them most who walke most holily and vnblameably herein, as they are most deare vnto the Lord. And then shall we soone see all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliuercances, and the destruction of all our enemies : The kingdome of Christ to come with power, the kingdome of Sathan and Antichrist to fall downe like lightening. Pardon me therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soever it is, yet it may prooue profitable (as I hope) to many thousand poore soules, who want leasure or abilitie to search greater volumes; being so briefe and easie for all:

and

To the Reader.

and also that it may bee for mee as the
widdowes mite throwne into the trea-
sury of the Lord, and the surest pledge
of my care for my Christian friends,
and of my hearty desire towards the
Church of God, being that wherein I,
my selfe haue euer found true comfort.
If thou be one who by reason of thy
ripenesse and perfection, despisest it, as
hauing no need of any such helpe, yet
haue compassion on thy brethren: nei-
ther knowest thou what a day may
bring forth. Or if thou seest the good
that may come to very many by such
a course, helpe to perfect that which is
here thus begun: or at least, if God shal
perswade thee of the benefite which
thy selfe may reape hereby, spend one
houre with me constantly euery week
in trying thy waies, and turning thy
feete into the testimonies of the Lord.
If thou thinke the whole course ouer-
long, yet thou mayest soone runne o-
uer the seuerall heads, chiefly of the
^{*} Law and Gospell, taking most paines
in those which most neerely touch
thing owne wants and infirmities, after

They are for
most part set
down in small
letters to help
herein.

To the Reader.

thou hast marked them out by diligent obseruation of thy selfe : So striuing hard forwards towards the marke. Or if thou say , that some duties doe not concerne thee:the 4.5.& 6. benefits of this Examination will teach what vse to make of the whole. And then as I cannot doubt of thy hearty affection and supplications for me ; so the whole land shall fare the better for thee and thy praiers, though the chiefe comfort and blessing shall turne into thine own bosome. This watch of the Lord duly obserued, being vnto thee as the Arke of *Noah*, what euils souuer come vpon the world, thy Lord and Sauiour shall be glorified by thee, the godly edified by thy holy example , the wicked couerted, or at the least haue their mouthes stopped , and bee left more without excuse.

2.Pet.2.5.7.8.

9.
Gen.7.1.

Ezek.9.4.5.6.

THE

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Necessity



Necessitie of the present and constant Practise of the Exa- mination of our selues.



1rst, it is the commandement
of the Lord in sundry places
of scripture, and the practise
of his dearest seruants; Psal.

4. 4. 5. Lam. 3. 39. 40. 1.

Cor. 11. 28. 2. Cor. 13. 5. Psal. 119. 6. 56.

99. 100. 101. 105. 112. 160. 167. 168. Psa.

1. 1. 2. Job. 10. 2. 3. 15.

2. Without this particular triall, a man
may be a notable hypocrite, having a name
to live, and yet be dead; and so not onely de-
ceiue others, but even his owne soule, when
he thinkes himselfe in the best case. Act. 26.
9. 10. 11. 1. Tim. 1. 13. 16. Tit. 3. 3. Eph. 2.
1. 3. Apoc. 3. 1. 2. 3. 1. Tim. 5. 6.

3. Without this (as will after more ap-
peare) no man can haue any sound comfort,
but horrour, in the day of death, or of any

Ex. 23. 2. Deut. 1.

1. 2. 4. 4. 1. 16. 9.

1. 8. 1. 2. 10. 14.

1. 3. 6. 8. 12. 13.

31. 12. 50. 13. 1.

1. 18. 2. 1. 1. 10. 1. 1.

1. 3. 2. 4. 5.

1. 1. 2. 1. 1. 1. 1. 1.

1. 2. 2. 1. 1. 1. 1. 1.

1. 2. 2. 1. 1. 1. 1. 1.

1. 2. 1. 1. 1. 1. 1. 1.

1. 2. 1. 1. 1. 1. 1. 1.

1. 2. 2. 2. 2. 2. 2. 2.

1. 1. 2. 2. 2. 2. 2. 2.

1. 2. 2. 2. 2. 2. 2. 2.

1. 2. 2. 2. 2. 2. 2. 2.

Luke 21. 34.

35. 36.

Apoc. 3. 3. &
16.

The necessarie of

1. Thess. 5.2.3.

Psal. 144.15.

Amos 5.18.

19. & 9. 2.3.4.

Psf. 103.17.18.

z. Ioh. 1.7. & 2.

3.4.5.6.

Gen. 17.1.

Psal. 1.1.2. 3.

119.1. 2.& 7.

Mal. 1.6.

Ioh. 14.15.

Mat. 25.21.23.

Iere. 17.9. 10.

2. Cor. 13.5.

Rom. 8.17.32.

1. Cor. 3.22.

23.

notable calamity: one or both of which will certainly come upon all the world, none knoweth how suddenly. For first, none can have true comfort then, but hee onely that knoweth that God is his God, and that he is presently in his fauour. Secondly, none can then be assured of his fauour, but anger: saue onely he that endeuourceth to walke in euery Commandement, and to turne from euery euill way. For, God is onely the God of such. All the promises and tenour of the Scriptures runne onely for such. Though other meanes be profitable hereunto, yet none of them can giue this sound assurance, because this endeauour to performe a constant, cheerefull and sincere obedience, is the onely true triall of a good child, an obedient seruant, a toyall subiect, a faithfull spouse: and finally, because according to this indeauour we must be iudged, & for that, mans heart is deceitfull abone all other things.

4 No man can have comfort in any thing, untill he know that he is in Christ, and Christ his, and in him (which is onely hereby tryed) and so he, by Christ, made an heire of all. Reuel. 21.7. Math. 7.23.

5 Some grievous judgement may lie upon

vs, either for living in some sinne which we know not of, or for omitting some dutie; which hereby wee might remoue: or else God may deny vs some speciall blessing: which hereby we might obtaine.

6 The deferring of this worke, when God calls vs unto it, may either prouoke him to cut vs off, that we shall never haue time to do it after, or no hearts to doe it: or that we shall finde no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence, that he will not heare vs when we would, because we would not heare him calling and crying to doe it before when he would.

Lastly, for want of practising this dutie of Examination, (besides that we may endanger our selues to bring upon vs the severallie euils that follow impenitency in any sin (set down after, pag. 23.24.25.26.27.) and also deprive our selues of the benefits and comforts following a godly life (pa.29.30.31.) and which are obtained by such a carefull Examination and Watch mentioned after, page. 148. 149. 150. &c.) wee may looke for this fearefull judgment, To become Apostates and backe-sliders from God, for
not

Lam.3.39.40.

2Sam.21.1.2.3

Ios.7.10.11.

14.

Exod.4.24.

1.Cor. 11.30.

Iere.5.25.

Psal.81.13.14.

15.

Psal. 95.7.10.

11.

Heb.12.17.

Heb.6.1.2. to

7.and 10.23.

24. to 27.

Prou.1.24. to

28.

Mat.25.28.29.

30.

I. Joh.2.19.

Mar.4.24.25.

Reu.2.22. and

3.1.2.3.19.

Psal.51.8.9.10

not going forward in grace ; and so either to fall from him utterly, if we were but hypocrites before : or being his children indeede, that yet the Lord will therefore come upon us on a suddaine, and bring upon us some great affliction, untill we remember from whence we haue fallen, repent and recover our selues, doing our first workes : or that Gods hand may lie heauily vpon vs, all the daies of our life, as it did on David after his adultery : as followeth in the case of Apostacie. And therefore if we would escape these euils, it is necessary that we constantly practise this Examination,

and strictly obserue this

watch of the

Lord.





O Lord, build us this day for our
Al prayer before our examination, for our right and
fruitfull practise of this great and happy labour:

To be used either in this forme, or more
briefly, according to our boly
Meditation.

H most holy God and
the blyoung Father, who seest
in secret, and rewardest
openly; and haft com-
maunded all thy Chil-
dren to watch and to pray continual-
ly; and to this end to examine and
to try their hearts and waies, that they
may ever haue thy fauour and blessing,
and be assured never to bee confoun-
ded whilst they endeavour to walke up-
rightly in all thy commandements in
poore

Math. 6. 4.

14.04.82.26M

.2.1.3.26S

Luke 21.36.

Psal.4.4. 5. 6.

Psal.1.1.2.3.

Psal.119.1.2

3.4.

Psal.119.8.

.12.12.26P

.3.7.1.20.19

Psal. 19.13.
Iere. 17.9.10.
2.Pet.1.9.

Apoc. 3.1.
Prou. 17.3.
Heb. 3.12.13.
Prou. 4.23.
Heb. 6.1.4. &
10.23.24.25.
26.
Exo. 4.24.25.
26.
1 Cor. 11.28.
to 31.
Iere. 5.24.25.

Mat. 26.40.41

Zach. 3.1.2.

Psal. 51.
Prou. 17.3.

poore wretch doe humbly beseech thy
heauenly Maiestie, to assist mee at this
time, in this work, which is of all other
the hardest to flesh and bloud. For, O
Lord, I feele my selfe so blinde and full
of selfe-loue, & my heart so deceitfull,
that I may be dead, hauing a name to
liue. I euidently see, Oh tender Father,
that through the innumerable deceits
that are in sinne, I may easily depart
from thee, or fall into, or liue in some
grieuous sinne ; or in the omission of
some necessary dutie, to prouoke thee
to smite me with some iudgement, or
at least to turne away goodthings from
mee, euen then when I thinke my selfe
in the best case. I finde my selfe more-
over so weake, that I am not able to
spend one houre thus with thee to pre-
uent these euils : My deadly enemy wil
stand vp also at my right hand to hin-
der me heerein, to deprive me of that
blessing that I may surely expect in a
right performance of this dutie. Ina-
ble me therefore (deare Father) to set
my selfe in thy presence who lookest
chiefely vpon mine inward affections,
and

and to doe this seruice vnto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may goe together with thy word, in euery part of this triall; that I may rejoyce and praise thy Name, wherein I haue receiued strength to beginne to walke with thee; and be therby encouraged to runne on more cheerfully in this narrow way towards thy heauenly kingdom. Soften my hard heart, that I may bee humbled vnfaincdly, when thou shewest me wherein I haue offended thee, that I may mourne, looking at thy Sonne, whom I haue pearced thereby, and yet withal in the fountaine of his bloud find everlasting comfort. Helpe mee both to perceiue my wants, weaknesses, & corruptions, & to keep a continuall remembrance of them; to reforme whatsoeuer is amisse, to bring euery thought into a holy obedience; and that I may renew my vowes, to bring forth daily better fruit, euen to my old age and last daies: contending more earnestly towards the marke, vntill

Exod.3.5.
Leuit.10.1.

Psal.27.5.

Psal.103.1.2.
3.4.5.6.

Ezek.36.26.

Zach.12.10.

Zach.13.1.2.

2.Cor.10.5.

Psal.92.13.14.

Phil.3.14.

2.Tim.1.23.
Luke 21.36.
Heb.3.12.13.
Heb.6.1.4.5.
6.7.

1.John 3.21.
Rom.8.23.
Apoc.22.20.
Job 31.35.36.

Luke 21.28.

Apoc.6.16.

Mark 13.33.
and 14.38.
Luke 11.12.
Hosea 12.4.

til I attaine the heauenly pattern. Kcep
me, oh righteous Father, from security
or standing at a stay, lest for not going
forward, I go backward in thy iustice,
and become an apostate to runne after
the euill world, and put thy wrath vpon
me. Confirme me in this grace, both
carefully and constantly to keepe thy
watch, that I may haue boldnesse now
and euer expecting thy comming, cry-
ing, *Come Lord Iesus.* And that in the
meane time, though mine aduersarie
should write a booke against me, I may
weare it as a Crowne vpon mine head.
And finally, that at thy appearing I
may lift vp my head for ioy, when all
they who haue not watched, shall cry
vnto the hils and mountaines to couer
them from thy presence.

Rouse vp also my drowsie soule, to
learne of thee my Savior how to pray,
and to bestow more time therein then
euer I haue done; and that I may wra-
stle with thee, and weepe as *Jacob*, neuer
letting thee goe before thou haue bles-
sed me: that therby I may obtaine this
strength so to watch. Let me euer re-
member

member that I cannot watch vnlesse I pray, nor pray vnlesse I watch; that I may not separate these two, but continually watch and pray, that I never fall into temptation. Grant me withall to be able to apply thy promises to my selfe particularly, and to feele that vnspeakable comfort that is in them, having mine eye stedfastly fixed on thee, (my blessed Sauiour) and that ioy which thou holdest out vnto me.

Vouchsafe, O gracious Father, that I may thus grow in inward consolatiōn by feeling thy fauourable countenance shining still more brightly vpon me, vntill I shall behold thy glorious face in the heauens, and receiuē the full and euerlasting reward of al my poore endeauours, through thy dearely beloued Sonne, mine onely Lord and Sauiour.

Amen.

Luk.21.26.27.
Mar.14.38.
Math.7.7.8.
Luc.11.9.13.

Heb.11.1. 2.6.
Rom.4.19.20.
^{24.}
Heb.12.1.2. 3.

Psal.4.6.7.

Psal. 16.11. &
17.15.
1.Cor.13. 12.
1.Ioh.3.2.
Rom.8.18.

First

F Irst, meditate seriously on these worthy places of Scripture, and so proceed with an vnderstanding heart, hoping at length to bee fully conformed to the heauenly patterne : and the Lord fulfill all thy desire.

Call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing : therefore chuse life; that both thou and thy seed may liue. Deu.30.19,

By louing the Lord thy God, by obeying his voice, and cleaning unto him, for hee is thy life and the length of thy daies. 20.

Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maiest obserue and doe according to that is writen therein : for then shalt thou make thy waies prosperous, and then shalt thou haue good successe. Ios. 1.8.

C

Blessed

Thou that hast
Davids spirit,
haue his E-
cho in thy
heart, to say
in euery part
hereof
This O Lord
I will doe. Psal.
27.8

Blessed is the man that doth not walke in
the counsell of the wicked, nor stand in the
way of sinners, nor sit in the seate of the
scornfull. Psal. I, I.

But his delight is in the law of the Lord,
and in his law doth hee meditate day and
night. 2.

For he shall be like a tree planted by the
riuers of water, that will bring forth her
fruit in due season, whose leafe also shall not
fade: so whatsoeuer he shall doe shall prosper.
The wicked are not so, but as Chaffe, &c. 3

Wherewithall shall a young man redresse
his way? In taking heed thereto according
to thy word. Psal. 119. 9.

I considered my waies, and turned my
feet unto thy testimonies. Vers. 59.

I made haste and delaied not the time,
to keep thy commandements. 60.

Oh how I loue thy law! it is my medita-
tion continually. 97.

By thy commandements, thou hast made
me wiser then mine enemies: for they are
ever with me. 98.

I haue had more understanding then all
my teachers: for thy testimonies are my
meditation. 99.

I understood more then the ancient, because I kept thy precepts. 100.

I refrained my feet from every evill way, that I might keepe thy word. 101.

Thy word is a lanthorne unto my feete, and a light unto my paths. 105.

Thy testimonies are my delight, and my counsellors. 24.

They are better unto me then thousands of Gold and siluer. 72.

The Lord is with you whilst you are with him: if you seeke him, he wil be found of you; but if you forsake him, he will forsake you. 2. Chr. 15.2.

The hand of our God is upon al them that seeke him in goodnes: but his power & his wrath is against all them that forsake him.

Ezra 8.22.

The iust shall live by faith: but if any withdraw himselfe, my soule shall take no pleasure in him. Heb. 10.38.

Because iniquity shall bee increased, the loue of many shall waxe cold: but hee that endureth to the end, hee shall be saued. Mat. 24. 12.13. Pr. 3.21.22.10 26. & 4.6.19.20. 21.22. Iob. 22.21.22.23.28. 29. Mat. 7.13. 14. Apoc. 22.14. & 14.12. Wherefore is liuing man sorrowfull? Man

C 2. suffereth

suffereth for his sin. Let vs search and try
our waies, and turne againe unto the Lord.
Let vs lift up our hearts with our hands to
God in the heavens. Lam. 3.39.40.41.

when I held my tongue, my bones confu-
med, or when I roared all the day. Then I
acknowledged my sinne before thee, neither
hid I mine iniqnyt : for I thought I will
confesse against my selfe my wickednesse
unto the Lard, and thou forgauest the pu-
nishment of my sinne, Psal. 32.1.2.3.5.6.
Iob. 33.23.24.25.26.27. 28. I. John.1.9

Therefore acquaint thy selfe, I pray
thee, with him, and make peace : thereby
shalt thou haue prosperity, Iob. 22.21.22.
to the end of the Chapter.

C Receive, I pray thee, the law of his mouth,
and lay up his words in thine heart, 22.

If thou returne to the Almighty, thou
shalt be built vp, and shall put iniquity farre
from thy Tabernacle, 23.

Thou shalt make thy prayer unto him,
and he shall heare thee, and thou shalt ren-
der thy vowedes. 27.

And hee shall deliuer the land of the
innocent, and it is deliuered by the pure-
nesse of thy hands.

THE



THE TRVE VWATCH AND RVLE OF LIFE

i. *The Assurance of Gods fauour chiefly to be sought for.*



Hat which aboue all other things in the world, a man is most earnestly to labour for next vnto the glory of God, is, To bee assured of his saluation, that he is in the fauour of God, and standeth in the state of grace; and to increase in this assurance daily. For,

First, this will quiet the heart of a man, and fill it with ynspeakeable ioy, euen in the middest of his greatest troubles whatsoeuer.

Mat. 6.33. &
13.44.45.46.
& 16.26.
Mar. 10.17.
Rom. 5.1.2.3.
Psal. 4.6.7.

Gen.4.13.14.
Deut.28.65.
66.67.
Esa.51.20.21.

Secondly, the doubting or want of assurance hereof will breede extreeme vnquietnesse and horror to euery man, when once his conscience shall bee awakened, and be vnto him as the beginning of the vnspeakable torments of hell fire.

2. *The meanes to get this Assurance; viz. the tryall of our selues.*

1. Cor.13.5.
1 Cor.11.28.
31.
Mar.1.15&c.
16.16
Act.2.38.&
Luke 3.3.
Ioh.1.22.
Gal.2.6.
Col.3.6.10.11

THe meanes whereby we may obtaine this certaine assurance, that we are the children of God, and in his fauor, and also get the same more confirmed daily, is by a carefull examination of our selues, whether wee feele these two graces, Repentance and faith, and the same increased in vs, or at least continued with a true and earnest desire and endeauor of increase; for hereby we haue put off the old man, and put on the new, we are regenerated and in state of grace, and so are acceptable to the Lord through Iesus Christ.

as it is written in the New
Testament. The

3 The rule of Tryall.

Or Repentance and Conuerstion
being wrought, partly by the
Lawe, and partly by the Gospell; wee
must try our selues both by the Lawe
and Gospell. The summe of the Lawe
being comprised in the ten command-
ments: the summe of the Gospell in
the Articles of our faith, commonly
called the Apostles Creed.

4 The Subject of our Tryall or parts
to be examined.

VVE must examine our selues,
and that for all parts, whe-
ther we finde a change, that is, the new
birth begun in vs since we beleueed in
Christ, and as fruits of our faith.

1 Our minde, whether we labour
to be daily more enlightened to know
that which is good & to be imbraced;
& that which is euil for to be auoided,
by encreasing in the knowledge of the
word of the Lord, and especially of Ie-
sus Christ and him crucified, in the
same reuealed.

Heb.6.1.
Rom.7.7.&.2.
12.
Zach.12.10.
Act.2.37.
Mar.1.15.

Cor.11.5.
1. Thess.5.23.

2.Col.1.9.10.
Heb.6.14.
1 Thes.5.21.
2 Peter.3.18.

Psal. 19.11.
Prou. 7.1.2.
Luke 2.1.51.

Rom. 7.18.19.
20.

2. Pet. 1.4.
Act. 2.42.46.
Rom. 1.15.
2 Sam. 24.10.

Heb. 10.22.
Rom. 5.1.
2 Cor. 1.2,
Rom. 7.22.24.
Rom. 2.15.
Eph. 1.26.
Deut. 6,4,5,6.

1 Cor. 6.20.
Rom. 6.12.19.

2 Our memory, whether it do more firmly keepe those good things that it hath learned.

3 Our will, whether, it more freely chuse the good and refuse the euil, and so be daily more pliant and obedient to the will of the Lord.

4 Our affections, whether they bee euery day more confirmed to the holinesse of Christ: that is, in louing that which God loueth; hating that which he hateth; reioycing in that whereby he is honoured and well pleased, grieuing for the contrarie : fearing onely the offending of him, securing our selues in his loue and fauour alone.

5 Our conscience, whether it be still tenderer. 1. Checking vs for euery fault done or intended. 2. Quieting vs in this Assurance, that our sinnes are washed away in the bloud of Christ. 3. Bearing witnesse vnto vs of our vpright liues and conuersations, at least begun: with a resolute purpose so to proceede all our dayes.

6 Our body, whether it endeaour, & wee labour after more ability daily, to per-

performe euery duty accordingly, and in euery part , and all this at all times , and in all places conuenient.

7 Finally, wee are to examine our whole life or conuersation, whether we feele a change therein vnto newnesse of life. All these being the Lords, hee doth require this holinesse in them all; and that by striuing to perfection, each day to grow a little, vntill wee come to a perfect man, the measure of the age of the fulnesse of Christ. Vntill we feele such a change in some measure, we can neuer haue any true comfort; and contrarily if we decrease.

4. Time of our Examination.

THe fitteſt time is,

1 In our preparation to the Sabbath, to obſerue it constantly ſo far as we are well able to haue oportunity.

2 More carefully before our receiuing the Sacraments, or before a fast publike or priuate; and whenſoever we desire to obtaine any ſpeciall blessing from the Lord : And chiefly, in any grieuous viſitation, when the Lord appeareth to bee angry with vs. But aboue all when hee ſeemes to ſuin-

Iam.1.26.
Deut. 6.4. 5.6.

Mat.22.37.
Luke 10.27.
1. Thesſ.3.23.
Phil. 3.12.13.
Leu.22.20.
Eph.4.13.

Eccles.4.17.
Pſal.26.6.
1 Cor.11.28.
31.

Ioel 2.12.13.
17.

Luke 16. 2.

This is the su-
rest way to re-
move or san-
ctify any iudg-
ment, that we
shall surely
 finde comfort
in it in the
end, or to ob-
taine any
mercy.

Psal.4.4.5.
a Keepe nar-
row watch o-
uer thy heart
herein.

mon vs by death to appeare before
him, to giue an account of our Steward-
shippe.

The reason is, because the Lord will
bee sanctified in all them that come
neere vnto him in any such speciall
manner, threatening to cut him off that
approacheth in his vncleannessesse: and
moreouer wee may exspect a measure
from him of blessing, as wee measure
to him in our preparation, to come be-
fore him. *Levit.10.3. & 22.3. Exod.19.
22. Mat.7.2. Mar.4.24.*

5. Place for our Examination.

THe meetest place is, where we may
be most secret, and freest from a di-
straction, remembraunce the malicious
endeauours and cunning of Sathan, to
hinder or disturbance our best workes, as
experience in this will soone teach vs
plainly: setting our selues as in the pre-
sence of God, with whom wee haue to
deale, whose eye is vpon our hearts &
the manner of our carriage heerein; &
where wee may most freely powre out
our

our soules without suspicion of hypocrisie, and in the most humble manner, accustoming our selues to the most conuenient place, yet auoyding warily all superstition therein.

6. Helps before our Examination, to make it more powerfull.

VVE may vse the helpe of this threefold consideration:

- 1 Of the misery into which euery sinne brings vs, vntill we haue truly repented of it.
- 2 How our sinnes are made more heynous in circumstances.
- 3 The blessing following a holy conuersation.

The first helpe, viz. danger of wilfull impenitency in any sinne.

- a 1 **B**Y euery sinne wee dishonour God more or lesse, according to the quality thereof, and so prouoke him to dishonour vs again. *1. Sam. 2. 30.*
- 2 Euery sin defaceth in some sort the Image of God in vs, which wee should

*a Awake thou
secure Chris-
tian, & consider well in
what state
thou standest.*

Col.3.9.10.
Eph.4.14.

Ioh.8.44.

1 Ioh.5.18.
Iob.1.9,10,11.
12.

Esa.59.2.
Ios.24.19.20
Iere.5.15.

Psal.54.5.

2.Cor.16.22.
Exod.4.14.24
Ios.22.17.18.
Psal.50.16.17.
18.

Esay1.12.13.
to 17.& 66.3.

should labour to repaire daily. This Image is the knowledge, righteousness and holinesse commaunded in the word of God.

3 Each make vs in part like Satan, whom in that sinne we resemble, giuing him aduantage thereby, both to accuse vs before the Lord, and to lay speciall claime to vs for the same; or at least to get liberty to afflict vs thereupo.

4 Each as a cloud separates betweene the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindreth the course of his graces(for God is so holy that no euill can dwell with him,) and so turnes away blessings temporall and spirituall.

5 Prouokes the anger of our most louing Father against vs, as the faults of children doe of their parents.

6 Brings distrust of Gods prouidence asd fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewd childe continuing obstinate against the Parents in any fault : so that wee cannot say, that God is our God, or that wee are

are his dutifull people and children, and in his fauour, so long as wee continue therein. The triall of this in our most serious prayers,in time of trouble is most euident.

7 Indangers vs to bring temporall scourges on our bodies,goods,friends, name, or labours, whereby the Lord sheweth his hatred of euery sin,euen in his own children, & awakeneth them, that they may not be condemned with the world: whereby he preuents the like in themselues and others,as *Davids* ensample fully declareth.

8 Grieues Gods Spirit, so as it may cause it to depart so far, as that we may lose our sound feeling of the true comfort in Christ, and much more of the particular experiments of his speciall fauors,wherin he is wont very much to reueale himselfe to his most familiarly: renewing his mercies euery morning so long as wee carefully stirre vp our hearts to obserue his strict Watch. We may bee made vnable to pray as wee ought, to heare or performe any spirituall duty aright with lively comfort.

And

Exo. 4. 24.26.
1.Cor. 11. 30.
31.
Num.27.12.13
14.& 20.22.24

Eph.4.30.
1.Thes.5.19.
Psal.95.8.9.
Psal.51.8.9.
10.11.12.

And contrarily we may become hard-hearted to lose that sense of sinne and Gods anger for it, which formerly we had; to cost vs many a sorrowfull heart before wee recouer it againe. To teach vs to knowe Gods holinesse, and our owne vilenesse, and so to bee made more watchfull after, to keepe and stirre vp the spirit, to make more account of it, and to giue it better entertainement,

9 Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, and call it to an account, and then will follow,

1. Shame, to make vs runne from God, as *Adam, Gen. 3.8.*

2. Sedness, as in *Nabal. I. Sa. 25.37*

3. Terrible feare, as in *Balthazar.*

4. Despaire, as in *Caine, Saule, Iudas, Achitophel.*

5. A hell in our consciences, the very entrance into the Lake, that wee shall bee as the raging sea, casting out our

*Cant. 5.2.3.6.
7.*

Be affraid of this thou obstinate sinner: it will surely ouertake thee either in this life, or so soon as euer thou depart'st hence when it wilbe too late to cure it.

*Dan. 5.5.6.
Prou. 18.14.*

Gen. 4.7.

Esa. 57.20.21.

our owne shame; the worme of conscience beginning to gnaw without hope of release or any ease, vnlesse all this be preuented by speedy and vnfained repentance in this life, which wee knowe not whether it shall be continued vnto the morning.

Luke 12.30.

10 Barreth vs out of heauen, and despriueth vs vtterly of all the ioyes there-of. 1.Cor.6.9.10.11. Mat.5.19.

11 Thrusts vs into hell, to abide the torment thereof with Sathan and his Angels for euermore. Rev. 21.8. Gal. 3.10. Rom. 6.23. Deu. 27.26. Gen. 2.17.

The second helpe, viz. by considering the circumstances whereby our sinnes are made so sinfull.

Deut.4.24.

1 **T**He terrible Maiestie of the glorious God, against whom the sin is committed, declared euidently in the punishment of the Angels, Adam, the old world, Sodome, at the giuing of the Law on mount Sinai, in the captiuity and destruction of Gods owne people; and to be reuealed most feare-

fearefully, when Christ shal come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who know not God, beeing disobedient to the Goispell of Christ, *Deut. 4.24. Exod. 20.5.2. Thes. 1.7.8.9.10.*

2 Because our sinnes haue beeene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary and extraordinary, or at least by forgetting of them. *2. Sam. 12.7.8.*

4 Contrary to the checks of our conscience which hath beene conuinced for the same. *John 15.22.24. Rom. 1.18.21.*

4 Contrary to our high calling to bee Christians. *1. Thes. 2.12. and 4.7. 1. Cor. 1.2.1. Pet. 1.15.*

5 Contrary to our couenants at Baptisme, our vowes oft renued, with many holy motions and purposes. *Eze. 16.4.6.8. Eccle. 5.3.4.5.*

6 Against threats, and examples of Gods iudgements & his fatherly chafise-

stisements on our selues and others,
Dan. 5.18.22.23.24.

7 By committing the same sinnes
oft after our repentance, and pardon
obtained, *2.Pet.2.22.*

The third helpe, viz. by considering the
blessings following a holy conuersation.

A S 1. The escaping of all the former
miserie of sin: *Deut.6.24.25.*

2 We shall honor God, and adore
his Gospel, and so be honoured of him
againe. *Tit.2.10. Deut.4.6.1. Sam.2.30.*

3 We shall repaire his Image daily,
to cause him to delight in vs, *Ephe. 4.
23.24. Col.3.10.*

4 We shall get more assurance of his
fauour, fatherly protection, and prouidence
for all benefits, so farre as may
stand with his owne glory, our salua-
tion, and the good of his Church, *Psal.
34.10.18. & 37.24.25. Job.22.21,22.23,
&c.*

5 We shall obtaine boldnes & pow-
er in praier, as *Abraham, Moses, Samuel,
Job, Daniel, Pro.28.1. Psal.4.3, Iam.5.16.
Job.22.30. Jer.15.1. Eze.14.13.14.15.16.*

D

6 We

Behold thy
reward thou
carefull Chri-
stian, and thou
wilt never
faine,

a God is still
the same to all
that follow
their steps,

Blessings of a holy conversation.

6 We shall escape many scourges,
Psal. 34. 15. Iam. 5. 16. 17. Hebr. 8. 12. 5.
Apoc. 3. 19. I. Cor. 11. 30. 31. 32. Ezecl. 12.
13. &c.

7 We shall stirre vp and reioyce the
 Spirit of God in vs, and so get an in-
 crease of all graces; for to him that hath
 shall be giuen, and he shall haue abun-
 dance, *Mat. 25. 29.*

8 We shall dismay and driue away
 Sathan with all his temptations and
 accusations, *Mat. 4. 11. Iam. 4. 7.*

9 We shal much stop the mouthes of
 al the wicked, when we may beare their
 reproch as a crowne, and so haue much
 boldnesse in the day of triall, to stand
 forth for any good cause; as *Moses, Sa-*
muel, Job, Paul, Num. 16. 15. Job. 31. 35. 36.

10 We shall get and keepe a good
 conscience, which is a continuall feast,
 euen the beginning of the kingdome of
 heauen, in peace, and ioy in the holy
 Ghost, with assurance of the guard of
 the Angels, & all other blessings there-
 unto belonging, *Pro. 15. 15. Rom. 14. 17.*
Psal. 91. 11. and 34. 7. Mat. 11. 29. 30.

11 Wee shall escape the lake and
 tor-

torment, which all the foolish, that is, all impenitent sinners must endure for euermore, *Apoc. 21.8.*

12 We shall thorow Christ obtaine the crowne and kingdome laid vp for al those who thus walke with God, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart to consider of ; with a iust reward of euery good duty that euer we performed, *Matth. 6. 1. 4. 6. 18. and 10. 42.*

13 And so hauing the assurance of all the promises for the life present, and that to come, we shall be able to waite continually for the appearing of our Lord and Sauiour, lifting vp our heads for ioy, and crying alwaies : Come Lord Iesus, come quickly, *Luke 21. 28. Apoc. 22. 20.*

2. Tim. 4. 7. 8.
1. Cor. 2. 9.

1. Tim. 4. 8.

Some other Rules to bee obserued for our direction and comfort in our examination.

I **T**HAT we examine for sinnes, first past; Secondly present,

D 2 Thirdly,

Psal. 25.7.

Psal. 51.1. 2.3.
17.

Psal. 51.17.

Zach. 12.10.

2. Sam. 12.13.

Ioh. 15.7. & 16
22. 24.Mat. 7.7. & 21.
22.1. Ioh. 5. 14.
Iam. 4.3.

Thirdly, which we are in danger of.

2 Concerning sinnes past, whether we haue so vnfainedly repented of them, that the very remembrance of them is grieuous vnto vs.

3 A contrite heart after euery offence, because wee haue therein offended our louing God ; with a lively hatred of the same, and a resolute purpose neuer to commit it againe, (looking at Christ by faith, whom we haue pierced thereby) is a comfortable assurance vnto vs, that that sinne is pardoned in CHRIST, and wee freed by him from the punishment due vnto it. With Davids speech (I haue sinned) is ioyned the answere of the Prophet : The Lord hath put away thy sinne : but wee are neuer to rest vntill wee feele our hearts so affected.

4 For sinnes of which we are in danger, because we are strongly inclined to them, or otherwise; or for graces which we want, let vs beg in faith earnestly, looking at Christ. Let vs aske the ouercoming of any sinne, vsing all the meanes

meanes thereunto, especially auoiding the occasions of it, and we shall preuaile by little and little, vntil we attaine a perfect conquest, through the victory of Iesus Christ. So for any grace or an increase therof, let vs importune the Lord after the same manner ; that is, vsing all the meanes thereunto, and we shall obtaine the graces : for such a begging is the grace we craue. 1. In acceptance. 2. In beginning or first fruits. 3. In pledge of our perfection, Mat. 5.6. & 15.22.25. 27.28. John 7. 38, Psal. 10.17. & 145.18.19 Rom. 8.26.

5 Our begging must bee by solemnne prayer vpon our knees morning & euening at least, with giuing^b speciall thankes for that measure of grace which we haue attained vnto, and by the earnest lifting vp of our hearts continually.

6 Wee must beware that wee neither trust so much to our prayers, as to cause vs to neglect any one of the other means ordain'd of God for whatsoeuer we desire, but that we vse thē still more conশionably, especially the principall :

* Marke well thy infirmities and wants, & view them often: and in all thy priuate prayers bee earnest concerning thē, watching euer against them.

Dan. 6.10.
Exo. 29.38.39

^b Forget not this : we all faile in it. Psa. 103.1.2.2.
Gen. 23.8.9.
10.
1. Thess. 5. 17.
Math. 4.7.

^a The neglect
but of the least
meanes which
God offereth,
may hinder
or frustrate
our desire.

Gal. 5. 22. 23.

^{24.} Psal. 127. 1. 2.

Rom. 6. 5.

Rom. 6. 12. 14.

^b Here is thy
comfort thou
weake Chri-
stian.

Nehe. 1. 11.

Matth. 17. 20.

Act. 11. 23.

Esa. 42. 3.

Gen. 22. 16. 17

Mal. 3. 17.

2. Cor. 8. 12.

Math. 5. 6.

Ephe. 4. 13. 14.

as the word preached, and ^a all other in
order ; neither that we trust so much to
the other meanes, as to neglect praier.

7 So many sinnes as we haue ouer-
come of conscience and loue to God,
or grâces as we haue thus attained to, or
can pray earnestly for, so many liuely
evidences we haue of the sanctifying
Spirit of God, & our sound regeneration,
so long as wee lie not in any one
knowne sinne : and as we grow herein,
so grow we in assurance before God.

8 In all ^b these, God accepts our en-
deauour to obey, so that it be totall in
euery part, viz. in our mind, conscience,
will and affections, and also earnest to
doe what we can without hypocrisie ;
as he did *Abrahams* resolution to offer
Isaac ; and as the kinde Father accepts
the endeauor of the child : or as it is in
almes, where a man is accepted accor-
ding to that which he hath, and not ac-
cording to that which hee hath not, so
that there be first a willing mind : so is
it in graces, if there be a strife, with hun-
gring after more, vntill wee come to a
perfect man, euен the measure of the

age

age of the fulnesse of Christ.

- 9 Gods grace is sufficient for vs.
1. Supply that which is wanting.
2. Forgiue that which is committed.
To
3. Impute Christs obedience.
4. Support vs being weake.
5. Restore and raise vs vp being fallen.

2. Cor. 12.9.

10 Gods power and mercy are made perfect, or manifest through our^cweaknesse, that God may be glorified, and we humbled continually ; that he that reioyceth may reioyce onely in the Lord, 1. Cor. 1.31.

2. Cor. 12.9.

^c Faint not at thy weaknes-
ses, but com-
fort thy selfe
herein.

11 In greater measure of graces or any blessing, as we get more assurance, so wee must returne more thankfulness, and become the more humbled, watching against a pride, for feare of the messenger of Sathan to buffet vs : for, pride springs vp, when all other sinnes dye, 1. Thess. 5. 18. 2. Corinth. 12. 7. 2. Chron. 32. 20. to 26. Psal. 30. 6. 7.

^d In greatest
experience of
Gods extra-
ordinary fa-
vours, feare
Hezechias sin,
viz. to haue
thy heart puffed
vp, and so
wrath come
upon thee.

12 In lesse measure of grace we are to mourne after an increase, by the

carefull vse of all the meanes, so to get
more assurance and comfort, lest wee
deceive both our owne selues, and o-
thers, hauing nothing but a shew, be-
ing as the foolish Virgins, and as the
barren Fig-tree. *Math. 5. 6. 1. Thes.*

4. 1. 10. Matth. 25. 2. 3.

Luke 13. 7.



THE



The Glasse of the Law, or Map of the narrow way of life, from steppē to step, thorow every Commandement, whereby wee (beholding our owne naturall misery) may bee driven daily to put on Christ, and (considering our waies) may turne our feet to the testimonies of the Lord.



N all this view we must euer remember to bee thankfull for euery grace receiued ; mourne for euery sin committed ; looking at Christ crucified, begging pardon through him , and the imputation of his obedience. In all wants we are to intreat an increase of strength and grace through him, by lifting vp our harts vntil we attain to perfectiō in the heauēs ; obseruing how we grow in grace daily and

^a Reade with thy heart, and sticke vp carefully to the practice hereof.

and in subduing of euery sinne. *Prov.*
4.18. Ephes.4.13. 2.Pet.3.17.18.

This is the way, walke in it, Esa. 30. 21.
Lord open thou mine eyes, that I may see
the wonders of thy law, Psal. 119, 18. when
thou saidst, Seeke ye my face, my heart
answered unto thee, Oh Lord I
will seeke thy face,

Psal. 27.8.

No all this year was there
such temper as had not
been before, and the people
were more anxious than ever
to know what was to be
done; and the country was
in a state of alarm, and the
THE



THE FIRST DEMERIT

Thou shalt have no other god before me.



Hich inioynes vs to haue
Iehouah onely for our God,
and commaunds the parts
of his inward worship.

Heere we are to examine how wee walke
forward more cheerfully in these prin-
cipall duties, which are the very entra-
ces to all true godlinessse.

I **K**nowledge of God and his Will re-
vealed in his Word, with acknow-
ledgment of the same,) which is a prin-
cipall part of the Image of God, whereof
we may glory, and without which wee
are in danger to perish, being vnable to
goe

first Commandement.

ards the kingdome of
and 3.10. Phil. 1.9. 10.

6. Proe. 6.22.23.

ereby wee beleue

, and withall euery

lo as we feele the po-

hearts : as of

ndements, to obey them

, as *Noah* and *Abraham*.

gements and threats, to terri-
fie vs from sin, as the *Ninjites*.

3 Promises to comfort vs, and in-
courage vs to goe on more cheerfully
in godlinesse, as *Abraham* and all the fa-
thers, who receiued good report there-
by. Without this faith, it is impossible
to please God. *Heb. 11. 2. 6. Rom. 14. 23.*

3 *Hope*) looking for the performance
of euery thing which God hath pro-
mised in their due time. *Rom. 8. 24. 25.*

4 *Confidence in Gods prouidence*,) to
be able to cast our burthen onely vpon
God, reioycing in him alwaies, that he
is our God, in a certaine assurance that
hee will nourish vs ; full of Christian
courage, as *Dauid*, *Nehemiah*, *Daniel*,
Psal. 55. 22. Phil. 4. 4. Psal. 3. 6. Nehe. 6.

10. Dan. 10.

5 Loue of his Maestie because of his goodnessse,) louing seruently all his commandements, ordinances, and seruants, with whatsoeuer hee loueth, and that for his cause onely ; longing to enjoy his presence ; zealous to promote his honour, hating that which hee hateth, with a vehement indignation, as our Sauiour and David, *Psal. 69.9.17.*

6 Patience with cheerfulnes in themidst of all our c trials,) euен then when God seemeth to haue forgotten vs, or to frowne vpon vs ; hauing our eie still at him, and how he disposeth all in wise-dome and in loue for our comfort in the d end : thus waiting for the happy issue, saying with *Job*, *Though he kill me, I will trust in him, and reprooue my waies in his sight* ; knowing assuredly, that hee cannot forsake, faile, or forget vs, *Rom. 8.28. Gen. 50.20. Job 13.15. Heb. 13.5.*

7 Child-like feare,) liuing alwaies as in Gods presence, labouring to approue our hearts vnto him, thus walking with him as *Enoch*, vntil he take vs hence; not fearing the face of men, but as the three children

^c In the day of triall stand fast, meditate Davids Psal. chiefly 37.77
107. &c. fixing thy eye at thy captaine Iesus Christ, and the glory he keepes for thee.

^d Marke and thou shalt see it.

*1. Pet. 5.5.**1. Cor. 4. 7.*

*Psal. 131. 1. 2.
Iam. 1. 17.
1. Cor. 1. 26. 31
Dan. 9. 3. 4.
2. Pet. 2. 7. 8.*

children, and *Nehemias* : *Psalme 10.8.*
Genesis 5. 24. Nehe. 6. 10. 11. 12. 13. 14.
Dan. 4. 17. 18.

8 *Humilitie,*) because of his excellency and our vilenesse, his holinesse and our sinfulnesse, chiefly of our corrupt nature, which would carry vs to destruction euery moment, if God should not restraine it : so giuing all the glorie of our perseuerance in grace, and of all our good things to him alone, as the free gifts of his rich mercie, acknowledging withall, that wee are not worthy the least of them, as *Jacob* and *Daniel*: mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in Ierusalem before the captiuity, *Ezech. 9. 4.*

Abhorring contrarily all the breaches of this Commaundement, as the mother sinnes of all the fearefull abominations that are committed in the world.

I **A** *Theisme,*) whereby most liue as if there were no God, or heauen, judgment, or place of torment; as those fooles that say in their hearts,

There

There is no God, *Psalme 14. 1.*

2 *Ignorance,*) or spirituall blindnesse, whereby multitudes perish, liuing without Christ, & without God in the world, ignorant of his justice and mercy for any sauing knowledge, and so goe hood-wincked to hell, as the Gentiles; worse then the Oxe that knoweth his owner, *Hosea 4. 6. Ephe. 2. 12. Es. 1. 3.*

3 *Infidelity,*) Whereby the greatest part neither regard the word or works of God, nor yet depend vpon him, shewed evidently by these signes :

1 Profanenesse of life.

2 Contempt of Gods word.

3 Impatience and fainting in trialls,
2. King. 6. 33. 7. 2.

4 Tempting God by vsing vnlawfull meanes instead of waiting his leisure.

5 Dispaire of his mercy.

4 *Carnall confidence,*) trusting in vanity, euen in any thing but God; whether

a } 1 Wit and policy.
in } 2 Power and strength.
} 3 Wealth.
} 4 Friends, fauour, or any other
means

a If God increase any of these, set not thy heart on them, but fear. *Psal. 62. 20.*

Sinnes against the first Commandement.

meanes : for hereby we withdraw our hearts from God, bring a curse vpon our selues, making these our Gods,
Iere. 17. 5.

5 Coldnesse or luke-warmenesse in the loue of God, his truth and seruants, as the Laodiceans; or decaying in our first loue, as the Church of Ephesus, *Apoc. 3. 15. 16. &c. 2. 4. 5.*

6 Louing or delighting in any thing aboue God, his word, and ordinances, or preferring them before GOD and his fauour.)

- as { 1 Parents, children, or friends, as *Elie.*
2 Pleasures, as *Esaie.*
3 Pomp and wealth of the world, as the young man comming to Christ, *Mark 10. 21. 22.*
4 Our selues : Whereunto Peter perswaded our Sauiour, *Math. 16. 22.*

7 Hatred of God,) appearing in malice against his word, or seruants for doing his commandements: as in *Cain, Ahab, Romans 1. 30. Exodus 20. 5. Deut. 7. 10.*

8 wilfull

8 wilfull disobedience to any one commandement,) against the light of our consciences, as in *Saul*: which is rebellion, and as the sinne of witchcraft, I. Sam. 15. 22. 33.

9 Timorousnesse, fearing men more then God,) and hereupon doing or forbearing good or euill, for feare of men onely: which is idolatry, making gods of men.

Apoc. 21. 8.

10 Presumption upon his mercy, to sinne, because he is mercifull:) as most hypocrites do, though he haue saide plainly he will not be mercifull vnto such, Deut. 29. 19. 20. 21.

Rom. 2. 4. 5.

11 Pride against God,) setting our selues against his word, iudgements, or seruants with an high hand, as *Pharaoh*: or taking his praise to our selues, as *Herod*: or not considering our owne weaknesse, as *Peter*, Numb. 15: 30. 31, 32. 33. 34. 16. 3. 4. 30. 31. 32. I. Pet. 5. 5. Deut. 8. 17. 18. Luke 5. 8. Math. 26. 33. 35.

12 Hauing other gods,) whether the Pope of Rome, as all the Papists who reuerence his Word and Ordinances

E aboue

aboue Gods : or any of the Saints,
whom they inuocate : or our bellies,
or Maminon, Rom.10.14.Phil.

3.19.Math.6.24.



THE



THE SECOND COMMANDEMENT.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of anything, that is in heauen aboue, or in the earth beneath, or in the water under the earth: Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me; and shew mercy vnto thousands in them that loue me, and keepe my commandements.



Hich commandeth Gods outward worship, or the manner of Gods worship, with all the parts & means thereof, that we worship him onely according to his wil reuealed in his word.

Heere we are to examine how we walke
on more coniscionably.

I *N*a more carefull vse of all the ordinary meanes, of holinesse & parts of Gods seruice) as frequēting the word preached, which is a principal ordinary means both to beget and increase faith ; reading, or hearing some part of it read daily, ^d meditation, conference, the vse of good booke, company of the godly, ^e practise of the duties of piety , omitting no opportunity nor part thereof priuatly nor publikely ; prayer duly, morning and euening at least (in the most humble manner) as the perpetuall morning and euening Sacrifice vnder the law. *2.Tim. 1. 6. Math. 25.26. 27. 29. Rom. 10. 14. 17. 1. Cor. 1. 2. Exod. 29. 38. 39. Dan. 6. 10.*

2 *Vsing the helpes ordained to bind and stirre vp our selues hereunto.)*

{ 1 *Holy resolutions and purposes
as } of performance of things in our
own power, as *Jacob, Psal. 76.11.*
2 ^f *Fasting, to humble our selues
and**

^d Learne the way of diuine meditation.
^e Redeem the time in watching thy opportunities, and pursuing them with earnestnes vntil they be effected.

^f Acquaint thy selfe well with this duty, thou that wouldest be acquainted with the Lord, *Iam. 5. 10.*

and make our prayers more fervent when God calls us thereunto, by some judgement already upon us, or threatened ; or for obtaining some speciall blessings for our selues, or for the whole Church, or any member thereof, *Acts 13.2.1.Cor.7.5.*

Esa.22. 12. 13.
Ezr.8. 21.22.
and 10.6.9.

3 Striving for the maintenance of the faith) that is, of Gods pure worship and truth, without any mixture of mans inuentions, or of any other corruptions, *Iud. 3.Deut.22.9.10.11.1.Tim.6.14.*

Abhorring all breaches of this commandement.

1 Imagery of the true God, and Christ, or of fained Gods, Saints or Angels for any religious use) as Crucifixes and the like, *Deut. 27.15.*

Mar.7.7.

2 Euery outward representation, devised by man, to bee either a part of Gods worship, or to teach some religious dutie :) for all such likenesses are expressly condemned. Nor the likenesse of anything that is in heauen above, nor in the earth beneath, &c.

3. *All wil-worship,) that is, all not warranted by the word of God, though done in neuer so good an intent, as in Nadab and Saul: for Christ is the only teacher of his Church, and sole ordainer of the meanes of his owne worship,* Col.2.22.23. Numb.15.39.40. Deut.12.32 Mar.7.7.8.9. Leuit.10.1.2. 1.Sam.15.15. Math.23.10.

1. Thess. 5. 22.
Rom.1. 31.
2. Cor.6. 14.
3. King.19. 18.
Deut.7.25.26.
& 12.4.29.30.
Ela 30.22.

All approbation of idolatrie.)

1 Presence.

2 Speech.
By } 3 Gesture.
} 4 Silence.

5 Keeping reliques, monuments, customes, or other remebrances thereof vndefaced, which God being a iealous God cannot endure, Iud. 23. Deut. 12.31. Exod.20.5.

Deut.7.2. 3.4.
5.25.26.& 12.
4. 29.30.
1. Cor.5.10.

5 *All knowne, auoidable, and unnecessary occasions of inswaring our selues or others in superstition,) either by any of the former kinds of approbation therof, or by vnecessary traffick or familiaritie with Idolaters or false worshippers: or seeking help of, or fauouring them.* 2.Cor. 6.14.10.18. Ezecl.9.2.12.14. & 10.1.11.

6. Adoring Saints or Angels) as the Papists doe. *Acts 20.25.26. Apoc. 19.10.*

22.6.

7. worshipping Sathan, by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that use such meanes.) For Sathan is very ready when any homage is done unto him by practising such meanes, or seeking after them; as *Saul* seeking the Witch when as hee was forsaken of God: and to Sorcerers, as wee see by daily experience.

*Esa. 8.19.20.
Apoc. 21. 8.*

Deut. 18.14.

8. Hypocriticall worship,) as in

- 1 Outward ceremonies, or bare shewes of Religion.
- 2 Forwardnesse in small matters, omitting the most weighty, as the Pharises.
- 3 Halting betweene two religions.
- 9 Negleeting the seruice of God, or any part or meanes thereof, *Iere. 48.10.*

Mar. 23.23.25.

1.King. 18.21.



THE THIRD COMMANDEMENT.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltlesse that taketh his name in vaine.



Rdaining the reuerent and fruitfull manner of performing Gods worship.

Here we are to view how we runne on more chearefully in these duties.

I *A reuerent use of all the names of God; which are all those things, whereby he makes himselfe knowne unto vs as by names.*

I Titles,

- 1 Titles, as God, Lord, *Deu. 28.58.*
2 Attributes, as mercy, truth.
3 Ordinances, as Word, Sacra-
ments, Ministry, *Act 9. 15.*
as 4 Creatures, as heauen, earth, sea,
and all in them.
5 Judgements, *S*bodily.
6 Mercies. *S*pirituall.

Taking occasion to consider of, and set forth Gods glory, shining in euerie one of them, vsing them to the ends he hath appointed.

o Heerein we are all principally defec-tive.

2 *Swearing religiously,*) that is, by the Lord alone, and in matters of importance, onely p for his glory, our good, and the good of our neighbour, which cannot otherwise bee ended: and also with great aduice, lest we forsware, or at least, lest we take that glorious name in vaine, at which wee ought to tremble: & so performing our oathes faithfully, *Iere. 4.2. Heb. 6.16. Psal. 15.5.*

p Looke well to these before thou take thy oath.

3 *In a more fruitfull use of the word, Sacraments, and other meanes of our saluation,*) that is, with feeling the power of sanctification by them, through mixing thē with faith. *Luk. 8.15. He. 4.2.*

4 Pray-

^bLift vp thine
heart hereunto.

Ephe.6.18.
Col. 4.2.

4 Praying with more ^b feeling, feren-
cie and faith, giuing thankes also with more
cheerefulnessc.)

5 Sanctifying all Gods benefits, ordi-
nances, and chastisements, with the workes
of our calling, by the word and prayer,) that so we may haue a more holy vse
thereof, I.Tim.4.5.

6 Making bold and wise profession of
euery part of Gods religion, gracing it by a
holy conuersation,) as our Sauiour and
Abraham, who built Altars whereso-
euer he came, euen among the Infidels,
in obedience to God as he commaunded,
Rom.10.10.1. Pet.3.2.14.15. Math.
5.16. Jere.10.11. Dan.6.10.

7 Performing faithfully and constantly
all our holy ^c purposes,) Psal.50.14.116.14
Deut.23.21. Psal.76.11.

And contrarily mourning for, and ab-
horring all abuses of the glorious Name of
our God, as

1 Carelesse using any of his Names in
our common talke.) Deut.28.58.

2 Swearing lightly, or profanely, for
which

which the Land mournes,) and much more for forswearing: as *Zedechia*, 2. *Chron. 36.13.*

3 *Blaspheming,*) by speaking basely or contumeliously of any of his names to his dishonor, *Leuit. 24.11.14.16.*

4 *Cursing,*) for God hath giuen vs tongues to blesse with, and said, *Blesse and curse not, Iam. 3.9.10. Rom. 12.14.*

5 e *Abusing Gods Religion,*) as his Word, Sacraments, or other ordinances wherby he most familiarly shewes himselfe and al his goodnessse to vs, and would haue vs to make profession of him:) which is done not onely by neglecting of any of them, but

i *Using them unprofitably,*) without repentance, reformation of life, and an increase in holinessse. 2. *Thess. 2.10.11.12. Psal. 50.16.17.*

2 *Making a profession, yet liuing profanely, which make Gods enemies to blaspheme,*) 2. *Sam. 12.14.*

3 *Using them unreuerently, or scornefully. Acts 2.13.*

5 *Dissimbling any part of the truth, where wee ought to profess it:*)

Hof. 4.2.3.

Iere. 23.10.

e These three next generall sinnes make the whole land to tremble.

Heb. 2.3.

^aThe general forgetting of our miraculois deliurance, increaseth our sin to the vttermost, especially frō the intended inuasion; the long threatened day, the gun-powder plot. Our seuerall discontentments for the things we want, makes vs ordinarily to forget that we haue.

The very Gospel, with our prosperity so admirably continued, may cause vs all to break out into old Jacobs speech, *I haue enough, Joseph is yet aliue.* What would not our Fathers haue forgone for the Gospel alone?

{ it:) as Peter amongst the Galathians, whereby many were drawne into the like dissimulation, Gal. 2. 12. 13.

Rom. 10. 10. Dan. 3. 12. 17. 18.

5 Unseasonable or crafty profession. Phil. 1. 15. 16. Prov. 23. 9.

6 Lightly passing ouer Gods judgments:) as the Egyptians, who were thereby prepared for vtter destruction.

7 Receiving his benefits unthankfully, or requiting them unkindly:) as Saul the kingdome, and the Husbandnien the Vineyard. 1.Sam. 15. 17. 18. 19. 2.Sam. 12. 7. 8. 9. 10. Esa. 5. 1. 2. 3. 4. 5. 6. 7. Math. 21. 33. to 43.

Publike, as {
1 Gospel.
2 Prince.
3 Peace.
4 a Deliurances.
5 Prosperitie.

whe-
ther

Priuate, in {
1 Soule.
2 Body.
3 Goods.
4 Friends.
5 Name.
6 Labours.

8 Abuse of our Christian liberty,) though in things of their owne nature indifferent, Rom. 14. 13. 1. Cor. 8. 9.

- By
1 Grieuing the godly, Rom. 14. 15.
20.
2 Causing the weake Christian to stagger. 1. Cor. 8. 7. 10. 11. 12. 13.
Rom. 14. 13. 20. 22. 23.
3 Nuzling the ignorant in superstition. 1. Cor. 8. 7. 10. 11. 12. 13.
4 Hardning the idolater. 1. Cor. 8. 7.
5 Giuing occasion to the wicked to blasphemē. Rom. 2. 24.
- 9 Breach of our Vowes and Covenants with God:) as that of Baptisme, and euer since in all our deliuерances, and at our receiuing the Sacraiment. Eccle. 5.
3. 4. 5.

Deut. 23. 24.

THE

THE FOVRTH COMMAN- DE MENT.

Remember thou the Sabbath day to keepe it
holie; sixe daies shalt thou labour and do
all that thou hast to doe, but the seventh
day is the Sabbath of the Lord thy God;
in it thou shalt do no manner of worke,
thou, nor thy sonne, nor thy daughter,
thy man-servant, nor thy maid, nor thy
beast, nor thy stranger that is within thy
gates: for in sixe daies the Lord made
the heauen and earth, the sea and al that
in them is, and rested the seventh day;
wherefore the Lord blessed the Sabbath
day, and hallowed it.



His Commaundement in-
ioyneth vs to obserue the
time of Gods solemin wor-
ship. Here we are to consi-
der well how we grow in a consciona-
ble practise of all the duties of the Sab-
bath.

I Before the assemblies.

I Remembryng the Sabbath before it
come,) that wee may dispatch all our
owne

owne works in the sixe daies, to attēnd better the right sanctification thereof, according to the cauear, *Remember:* so to consecrate it as a glorious day vnto the Lord, to honour him, not doing our owne waies, nor seeking our owne will, nor speaking a vaine word. Esa. 56. 2. 4. 5. 6. 7. Esa. 58. 13. 14.

2 *Preparing our selues therunto,* either the day before, ^d or rising early in the morning, so far as we are wellable; and that by examining our hearts and conuersations, especially for the weeke before, both by the Law and Gospell, as leisure permits, and so reconciling our selues to God, renewing our holy purposes of walking more conscientially after we haue cleansed our hearts and hands by repentance. Gen. 35. 2. 3. 4. 5. Eccl. 4. 17. Exod. 19. 14. 15. 22. Levit. 10. 3. & 22. 3. 1. Cor. 11. 28. 31. Mat. 5. 23. 24. Psal. 26. 6. Ezr. 7. 10. Esa. 56. and 58.

3 *Making fervent prayer,*) for,

- { 1 Forgiuenesse of our particular sins.
- 2 Increase of those graces, which we most stand in need of.
- 3 That the Preacher may bee fitted

^a As thou deſireſt the blesſing of the Sabbath, ſo reſolute by a conſtant purpoſe euer to perforeme this worke of preparation, according to theſe places, and try whe-ther the Lord will not per-form his pro-mife aboun-dantly.

{ so to speake, and we to heare, as
 { may be most to Gods glory, and
 { our saluation.

2 At the Assemblies.

Eze. 46.10.
Psa. 1.10.3.40
8. and 95. 1.6.
Deut. 33.3.
Esa. 2.3.49.23
Act. 20.9.10.

1 Being present with the first at all publique assemblies of the Church, with cheerefulness and reverence, as before the Lord of the whole earth,) both to declare our loue and thankfulnesse, and for the good ensample of others, affraid of the least vnseemely gesture, or being overtaken by sleepe, drowsinesse, or any wandring thought.

2 Ioyning with the congregation in every publique action, according unto due and holy order, chiefly in our hearts;) as being one body of Christ, of one hart, and of one soule, 1. Cor. 12. 12. Acts 2. 46. 4. 32.

3 In hearing, applying, each speech as spoken of the Lord to vs particularly,) and labouring to be rightly affected with it. Thus;

1. Humbling for reproofes & threats against sinne, whether our owne or others, as members of the same body, or in danger thereof, Acts 2. 37. 2. Chron. 37. 27.

2 Re-

Vse this thou
that complai-
nest of thy
weak memo-
ry. Psal. 27.8.
and 40.8.
Ezr. 8.9.

2 Rejoycing in all the promises:

3 Thankfull for the mercies,

4 Desirous of the graces,

5 Resolute to walke in every good way, to depart from the evil. *Psalm 37:1*

8. *Exod. 24:3.* *No but girdings unto me*

This is the best art of memory: for those things which do soundly affect us exceeding ioyes, grief, hatred or desire, doe leave the deepest impression in vs, & so stick longest in vs.

4. Waiting for the blessing to bee pronounced by the Minister, never departing before it be pronounced. *Num. 6:23-27.* *Ezek. 46:10.*

(2.) After the assemblies.

Meditating on the whole sermon

In order has 1. Text, 2. Occasion, meaning, division, 3. Doctrines severally, by marking the Text, and how they were gathered out of it.

4. Proofs or reasons of the several doctrines, 5. Yses, 6. Applying it better to our selues, trying what works every part hath in vs.

2 Conferring of the same in the same order, with our Families or others.)

.di. 2. 1. M
41. 4. 2. 1. I
22. 2. 1. 4. M

Rom. 1. 10.

a Lord open
our eyes, shew
us thy way since
wee goe.

d Be not negligent herein.

2. 22. 2. 5. 1.
11. 1.

Duties of the 4. Commandement.

Mat. 3.16.
Luke 24. 14.
Mar. 4.15.25.

Rom. 1.20.

a Lord open
our eyes, that
wee may giue
thee glory.

Act. 8.28. &
17.11.

The benefit whereof is most evident by experie[n]ce, both herein, & in euery trade and science ; for those who conser most, are euer most expert : besides that hereby the godly doe kindle zcale in one another; and contrarily without it, we are made drowsie and vnprofitable hearers, letting Sathan steale away the seed out of our harts: so giuing him adu[er]tage to accuse vs before the Lord, for despising his holy word, or at least taking his name in vaine, Mat. 13.19.

3 Private Catechising our Families, teaching and examining them in the principles and grounds of religion.)

4 Meditation upon the Creatures.)

1 Generally to bee 1 Wisdome:
hold the Lord in 2 Power:
euery one of them 3 Goodnesse:
that is, his 4 Prouidence:
to no 5 Iustice.

2 Specially by considering these things more fully in their severall ends and vses, or as the Scriptures apply them.

5 Private reading of { Scriptures:
{ Holy Bookes)

6 Singing

6 Singing Psalms. Jam. 5. 13.

7 Exercising then principally the works
of mercy) visiting others,

1 Instructing:

2 Exhorting:

3 Admonishing

by 4 Reprouing:

5 Comforting:

6 Collecting:

7 Relieuing:

Avoiding as warily all the breaches
of the sabbath: as

1 Doing any worke more then holy &
necessary) whether taking iour-
nies, (as to Faires, Wakes, or whatsoe-
uer) for pleasure or profit, E. 58. 13. 14.

2 All vaine delights and sports, hin-
dering godlinesse, immoderate feeding, or
whatsoever may make vs heauy or unsit
for the service of God, Rom 12. 11. Deut.
28.47.)

3 That ordinarie good fellowshippe, in
tippling, vaine talke void of edification,
and much more all open profaneces, Ephe.
4,29. Col. 4.6.

4 Neglect of any of the former duties of
the Sabbath.

Rom. 15.14.
1. Thess. 5.11.
14.

1.Cor.16.1.2.

**THE SECOND
Table commanding du-
ties of loue to our
Neighbour.**

**THE FIFTH COMMAN-
DEMENT.**

*Honour thy Father and thy Mother, that
thy dayes may be long in the Land which
the Lord thy God giveth thee.*

WHerein the Lord takes
order for preseruing the
honour and dignitie
which he hath bestowed
vpon euery one, espe-
cially vpon euery Superior.

HHT

Here

but, and no to budge in effectually

Here we are to examine how we perform these duties.

I. Towards Superiors.

1 **H**onour belonging to them.

2 **O**bEDIENCE

3 **T**ruefull requiring) at least in these three.

1 Acknowledgement.

2 Hearty affection.

3 Prayer. 1. Tim. 2. 1. 2.

Rom. 13. 1. 7.

1. Pet. 2. 13. 14.

2. Towards Equals.

1 **R**everent estimation,) as of brethren or sisters, preferring them before our selves.

3 Towards our selves.

Rom. 12. 10.

1 **M**aintenance of our reputation, according to our places, walking uprightly in every duty to grace our profession.) For our honour standeth in our walking religiously towards God, righteously towards men, soberly and

Phil. 4. 8.

discreetly in regard of our selues, and so without reproofe.

4 Towards all Inferiours.

1 **S**hining before them in a holy conuer-
sation with all gravity, according to
our place, as our Sauour and Paul, Mat.
11.29. Phil. 3.17.

2 Yielding to them in good things, as
Naaman, 2 King. 5.13.14.

3 Afraid to despise the basest of them,
as Job, 13.31.

1 Magistrates speciall duties.

1 **P**romoting the Religion of God, and
all true Godlinesse with all their po-
wer, defacing the contrary, and discoun-
tenancing all vngodlinesse,) as * Dauid,
Iehosaphat, Hezekiah, Iosiah, Nehe-
miah, Ezr. 7.2.3. To. 27.2. Chr. 15.12.13.
Nehe. 13.17. and 22.

2 Procuring each way the good of the
people committed to them, as tender nur-
sing fathers, repressing the wicked : being
carefull that all holy meanes bee used for
the saving of euery soule, and all hindran-
ces thereof remoued.

Being

* Behold your
heavenly par-
ternes that
your selues
may become
such examples
to all posteri-
ty, and let all
Gods seruants
say Amen.
Esa. 49.23.
Eze. 34.1.
Rom. 13.4.

- 1 Men of courage.
- 2 Fearing God.
- being 3 Dealing truly.
- 4 Hating covetousnesse.
- 5 No accepters of persons.

Deut. 16.19.
20.
Exod. 18.21.
Deut. 1.17.

2 Duties of them that are under authority.

1 Acknowledgement of their authority from God, and the severall benefits which we enjoy thereby, though the person should be wicked:) as David of Saul; yea an infidell, as our Sauiour of Cæsar.

2 Paying and performing cheenefullie unto them all subsidies, services and due impositions, Mat. 22.21. Rom. 13.6.7.

3 Duties of all them that excell in any gifts, outward or inward.

1 That our hearts bee not ^a puffed up thereby, as is ordinary in each estate, but that wee acknowledge them to bee from God, and so be more humbled by them, as having more to bee accountable for giving God all the glory,) as Iacob.

a Try thy hart and feare.

Deut.

Deut. 17.20. Euk. 12.4. 8. Gen. 32.9.

2. That we employ them all carefully, as the talents committed to us to that end, as may be most to Gods glory, and the benefit of his people; as Job, and the Primitiue Church did. Mat. 25.26.27. Job. 29.12. 13.31. Acts 244.45.4.32.

4 Ministers duties.

V Vaiting for a lawfull calling, la- bouring to be furnished with all grifts, for the happy discharge of their function.

2 Applying their gifts as may bee most to Gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, publikely and priuately, day and nigh. 2 Tim. 4.1. 2. Act. 20.18, 19.20.21. To the end, chiefe- ly 31.

3 Labouring to gce before them in all holy example) in conterlation and suf- fering, both in themselves and family, afraid of giuing the least offence: but framing themselves to all, to become all to all; (viz. in all things in their own power) the more easilly to win all.

5 Peoples

5. Peoples duties towards their Pastor.

1 **S**ubmission,) to be taught and guided by him, knowing his voice; imitating, as Christ's sheepe, his holy doctrine and conuersation.

2 *Giving him double honour,*) not onely by hauing him in singular loue for his woikes sake, but also by ministring such maintenance vnto him, as is conuenient both for his person and calling.

3 Not following strangers, either false Prophets, or bringing false doctrine, *Ioh. 10.5.*

6 Husbands duties.

1 **V**erse gouernment,) as the head, & as Christ ouer the Church; honoring the wife as the weaker vessel, especially in couering & bearing with her infirmities, as *Abraham*; carefull to please her in whatsoeuer may bee to her edification & saluation, maintaining her authority & honour amongst her seruants, children, and all others.

2 *Tender loue,*) as in Christ towards his Church. *Eph. 5.25. Pro. 5.18. 19.*

*Heb. 13.17.
Ioh. 10.42. 7.*

*1 Tim. 5.17. 18
Gal. 4.14. 15.
and 6.6.*

1 Cor. 9.6. 7. 8.

*Rom. 15.2.
1. Cor. 7.33.
& 10.33.*

1. Pet. 1.7.

2 Good

3 Good husbandry,) in prouiding wisely all necessaries for the whole house and dispensing them aright, 1 Tim.5,8,

7 Wives speciall duties.

1 *Subiectiōn to her husband*,) as to her head, and as the Church to Christ, afraid to offend or dishonour him, Eph.5.33, & 5,22,24, Gen.3,16.

2 *Loyalty or faithfull loue*,) desirous to giue all holy contentment to her husband: Pro.5.19, 1 Cor.7,3,4.

3 *Helpe for this and the better life*,) Gen. 2,18.

8 Parents duties.

1 *Educatiōn of their children*:) 1, In the care of God, 2, In some honest trade painefully: Ephe.6,4,

2 *Promisiōn for Children for the time present and to come*,) else they are worse then Infidels) and so taking care by Will to leaue their houses in order, respecting the first borne sonne, vnlesse there be iust cause to the contrary. Deu. 21,15,16, 17.

3 *Moderatō*

1 Tim.5.8.

2 Reg.20.1.

2 Cor.12,14

3 Moderate correction.)

- 1 Word, Prou. 13, 24,
 2 Rodde, admonishing cuer with-
 by all out of Gods word without
 bitternesse, Pron. 22, 15, and 23,
 13, and 29, 15.

Eph. 6. 3.

9 Childrens duties.

1 R Euerent and louing obedience.)
 Ephe. 6, 1, Psal. 127, 4, 5.

2 Thankefull requiting:

- 1 Being a crowne to their Parents by
 their good behaviour, so amforting
 them.)

Prou. 17. 6.

By 2 Aiding and relieving them,) as lo-
 sep, Gen. 45, 10, 11.

- 3 Being carefull for their honour in
 life and death, Gen. 25, 9, & 50, 2, 3,
 6, 10.

10 Masters duties.

1 D Ealing equally and mildly with
 their seruants,) as hauing them-
 selues a master in Heauen, as Job, Ephe.
 6, 9, Job 31, 13.

2 Carefull prouision, First for their
 soules, and secondlie for their bodies,
 vfin g

using to pray with their Families daily.)
Psal. 127. 1. 2. & Tim. 4. 4. 5. Jer. 10. 25.

3 Paying their wages duly with the better.) Gen. 5. 4. Lev. 19. 13. Jer. 22. 13.

II Servants duties.

1 Faitfulness for their Masters profit, with al wisdome to doe all things for the best, with al cheerfulness; Jas Jacob, Eleazar, Joseph Tit. 2. 10.

2 Subiection: And this
§ 1 In seruice Col. 3. 22.
2 Abiding correction) as the Angel bids Hagar Gen. 16. 8. 9. 1 Pet. 2. 19. 20.

12 Schoolmasters duties.

a Be not affarmed to enquire of all, & follow the best, using any approued heape that God shall offer
Rom. xii. 7.
1. Cor. xii. 31.
& 14. 12.

1 Practising painfullly and constantly most profitable courses,) for the speedier furnishing their schollers with the best learning and manners, to the greatest good

§ 1 Schollers
of the § 2 Church

2 Countrey.
2 Drawing them an by loue, and honest emulation, with due praise and rewards, using moderate correction, and abhoring

boring^b cruelty.) Ephe. 6.4. Col. 3.21. Pro.
12.10.

3. Endeavouring especially to be a pat-
terne to them of all vertue constantly (as be-
ing alwayes in their eyes) and chiefly of
faithfulnesse in their calling, with holynes-
tyme and authority, avoiding ouermuch fa-
miliarity:) so to procure more true re-
uerence to themselues, and blessing to
their Schollers, Psal. 102.2. ¶ Tim. 4.12.

b Correct not
in anger, but
prevnt by
wisedom, thoro
w constancy
of obseruing
orders chiefe-
ly & wise
foresight.
c Maintaine
hereby thy
authority, or
thou indan-
gerest all.

13 Schollers duties.

i Strife to excell their fellowes.

in } 1 Learning.
} 2 Manners.
} 3 Obedience.

4 Loue to their Master.

i Cor. 12.31. & 14.12. Phil. 4.6.9.

THE



THE SIXT COMMAN- DEMENT.

Thou shalt not kill.)

Commanding by all meanes { Body.
to preserue life of { Soule.

Here wee are to examine how wee endea-
uour to performe all these duties
with more conscience.



Hich may preserue or
make this present life
more comfortable

- 1 Procuring and vsing
all helpe thereunto , as
wholsome diet & cloathing,) 1 Tim.5, 23.
- 2 Holy mirth, a reioycing in all our la-
bours, and at all times in the Lord.) Proue
14,30, & 15. 13. 15. & 17,22. And this
by keeping alway a good consci-
ence

a Learne well
this lesson, if
thou wilt find
heauen vpon
Earth.

ence, especially in our particular calling, which is a continuall feast: for the joy of the Lord is our strength, causing good health; and a principall part of our portion in this life, and of the beginning of the Kingdome of Heaven: 2 Cor. 1.12, Nehe. 8, 10, Prou. 17, 22, Eccl. 3, 12, 13, & 5, 17, 18, 19, Rom. 14, 17.

3 Seeking all holy meanes of refuge, against all violence and danger:) (as our Sauiour) especially flying to the Christian Magistrate, as to Gods Lieutenant.

4 Helpe of the Physician and Surgeon:) Mat. 9, 12,

5 Exercise:)

6 Avoiding as warily al things hurtfull and perillous,) as

1 All contagious diseases:) Pro. 22. 3.

2 All v. cuill purposes against our selues, or naughty wishes upon discontentment,) and therein flying all provocations, furtherances, and occasions thereof, especially solitariness or reasoning with the temptation, or any way harkening thereunto: getting our selues seriously to our calling, or such

part

Rom. 13.4.
Prou. 22. 3.
Act. 25. 11

bObserue this wel, thou that art any way afflicted in minde.

part of it, wherein wee can take most delight: to honest company, meditation of Gods mercies and speciall favours; reading, praying, singing Psalmes, or the like good exercise, to turne our thoughts another way. *1 Pet. 5.8.9. Jam. 4.7. Gen. 3.1.2.4.6.7.*

After wee haue sought the Lord and tried these meanes, if they do not preuaile, wee are to adioyne the aduise of some faithfull Physician: lest the distemper arise from the body, without the cure whereof the mind cannot bee perfectly reliued. And further also if need shall so require, to seeke the counsell of some godly experienced spirituall Physician, to whom we may fully disclose our trouble: for a griefe disclosed is halfe cured.

103) (Re)adventures without a warrantable calling.) Mat. 4.6.7. (and v. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 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cesses,) which kill men then the sword, being causes of innumerable diseases and griefes, Pro. 23.29.30.

7 Prouoking others to the hurt of our selues,) as Ioseph did the King of Egypt, 2 Chro. 35.20.23.

2 Concerning the life and comfort of our neighbours.

1 Earnestly seeking peace with all men, (sofarre as it is possible) as Abraham & David. Ro. 12, 18, 1 Pet. 3, 11.

And to this end, labouring to attaine to these vertues, which are most awaileable to gaine loue euen from our very enemies, and doe much adorne Christianity: as

1 Curtesie without dissimulation) as Abraham to the Hichites, Gen. 23, 7, 12.

1 Pet. 3, 8.

2 Meekenesse) in suffering, forgiuing and forgetting wrongs , leauing vengeance to God, Rom. 12, 19, Eph. 4, 32.

3 Labouring to overcome enemies by kindnesse,) seeking occasions to gratifie them , at least praying for them that they may obtaine mercy, & haue

G

their

their hearts changed, Rom. 12.20. 21.

4 Dealing justly with all,) that we may weare their reproch as a crowne, as Job, Samuel. Job 29.14. I Sam. 12.3.

5 Abounding in compassion and good works,) as our Sauiour, Mat. 14.14. and 15.32.

6 Adventuring boldly, in all Christian wisdom, for their defence and deliverance, and much more for the Church of God, and our Country,) as Abraham for Lot, Dauid for Israel.

7 Offering and seeking reconciliation, where it may stand with the credit of the Gospell, and salvation of the party and others,) Mat. 5.23.24.

2 Avoiding as carefully all occasions of the contrary, as

1 In heart.

1 **V** Advised anger,) whereby wee first giue place to the diuell to enter into our hearts. Mat. 5.22.

2 Malice or hatred,) which is murther before God, especially a Caines hatred for the good things we see in men, wherein they goe before vs, and so reprooue

a Be sober & watch Eph. 4.27.
a Examine thy conscience well herein, thou that hatest any louer of the Gospell. I Joh. 3.12.

prooue vs; or for telling ys our faults,
although wee pretend other causes of
our hatred. This is the ordinary sin of
the world, Mat. 10.22. Job. 13.18. A 17

Psal. 38.20.

- yonfrob, in 2m In words. Psal. 38.20.
-of vng to 3m In words. Psal. 38.20.
1 **B**rawling and rayling, as Shemy
2 Sam. 16.7.8. I Cor. 5.1. & 6.10.
2 Crying out against others, uncharita-
bly, or reviling) Eph. 4.31.
3 Threatning or scoffing at them) Esa.
58.9. Gen. 21.9. 37.19.

I Cor. 5.1. &
6.10.

- 1** **F**ighting, blowes, maimes, danger. Leui.
24.19.20.

- 1** **P**unishing unmercifully,) Deut. 25.3.
2 **O**ppressing the poore,) to make them weary of their liues, Tere. 22.17.
3 **C**rueaty, 3 Denying helpe or relief,) as the Priest and Leuite, Luk. 10.31.32.
4 **B**etraying others,) as Iudas.

Psal. 38.20.

Gen.4.8.

3 *Shedding of innocent blood,) which defileth the land, and cryeth for vengeance, Num. 35.33.*

- 1 Any weapon, as *Iacob slew Abner, 2 Sam. 3.27.*
- 2 Poyson, enchantment, destroying the conception, or any secret practice.
- 3 Consent, as *Saul to Stephens death, Acts 22.20.*
- 4 Saving the wilfull murtherer.

Num 35.31.
1 King.2.31.

2 *Concerning our soules or spirituall life, wee are to examine how wee increase incare.*

1 *For the saving of our owne soules, by*

- 1 *Walking more warily in this narrow way of life.) Pro.16.17.*
- 2 *Auoyding all those things which tend to the destroying of our soules.) And that so much more carefully, as the soule is more excellent then the body, eternall life then this, & eternall death more fearefull: as*

Mat.16.26.

1 To

1 To live in any one knownen sinne:)

For the wages of the least is death eternall, and will certainly destroy the soule, if it be liued in with delight.

Ezek. 18,11, Jam. 2,10, Mat. 5,19, 1 John 3,8.

Rom. 6,23.
Gal. 3,10.
Psal. 34,16,21.
Pro. 11,16.

2 To neglect any meanes ordained to salvation,) as hearing the word preached ordinarily, reading, Sacra- ments, prayer, &c. whereby men be- come dead, hauing a name to liue, or at least lose their ioy or feeling. Heb. 2,3, Num. 9,15,16,17,18, Apoc. 3,1, Psal. 51,10,11,12.

2 Concerning the saluation of others.

I Taking euerie ^a occasion which the Lorū offereth for procuring or furthering the saluation of others: and so pleasing all, in that which is good to edifie;) because hee that winneth soules is wise, and shall shine as the bright- nesse of the firmament for euermore: but hee that gathereth not with Christ scattereth; and to him that knoweth to do well and doth it not, to him it is sin.

^a Take the op- portunity pre- sently when God offereth it.

I Cor. 10.33. Pro. 11.30. Dan. 12.3. Iam. 4.
17. Luk. 11.33.

I Cor. 8.11.

2 Beeing afraid of hindring the salvati-
on of any one, and much more of beeing any
cause of their damnation or fall;

1 Giving offence through our scan-
dalous lives, or euill example, or
by the abuse of our Christian liber-
ty.) Mat. 18.6. Rom. 14.15. I Cor.
10.28.

2 Pronouking others any way to sinne)
as Iosephs brethren, David in the
murther of Uriah.

3 Incouraging or praysing others in
their sinne) as the false prophets
crying peace, Hab. 2.15.

By 4 Consenting any way to the sinne of
others) as the Beniamites, and
the company of Corah. Ro. 1.31.

5 Not testifying our distyke so farre
as mee may conveniently, and hin-
dering) Eze. 33.7. &c.

6 Not punishing according to our au-
thority) but rather winking at
faultes, or vsing too much le-
onidow, as Ely, Num 25.4.1 King.
20.12. 1 Sam. 2. Job bus now ob

3 Mour-

3 Mourning for the fearfull murtherers
of innumerable soules, by all sorts to whom
they are committed) but especially by all
kind of unconscionable Ministers ma-
king a prey of the Church, as

1 Idoll Ministers, or blinde guides.

Hos.4.6. Mat.15.14.

2 Negligent or carelesse Pastors, *Esa.*

56.10. Zach.11.16.17.

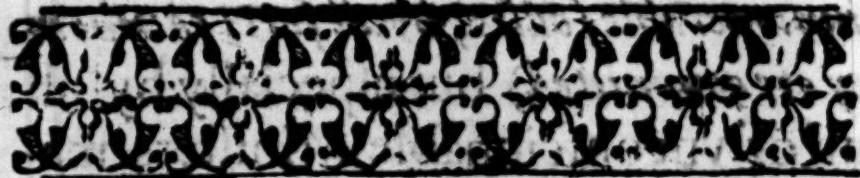
3 Corrupt teachers, as the Pharises,
Mark.7..13.2 Tim.2.16.18.

4 Flatterers, as the false Prophets,
crying peace, peace. *Ier.6.14.*

5 Stirring up all to whom others are
committed, to be more consonable for the
saluation of their soules) 1 By admonishing,
2 Exhorting, 3 Reproouing, 4 In-
structing, by Catechising or procuring
other meanes, 5 Giuing good ensam-
ple, 6 Compelling to outward obedi-
ence and submission to the meanes, as
*Abraham, Iosua, Hester, Nehemiah, Corne-
lius. Gen.18.19. Ios.24.15. Neh.13.15. to
22. & 8.1.3.8. Hest.4.15. Acts 10.2.24.*

33. *THE*

a Awake thou
that deligh'tst
in sleeping,
Abels blood
cries for ven-
geance from
the earth.
Where will
you hide you
when Christ
comes to aske
you an ac-
count of eue-
ry soule?
Exod.20.10.
Ephe.6.4.9.



THE SEVENTH COM- MANDEMENT.

Thou shalt not commit adultery.)



Herein the Lord com-
mands his people to bee
a chaste and an holie peo-
ple.

*Here wee are to examine, i. how wee
increase in*

Chastity,) possessing our vessels in
holinesse and honour, both in the
single and maried estate, by vsing care-
fully these helps and preseruatues. *I. Thes. 4. 4.5.*

*I Modesty) obseruing Christian
comeliness, to expresse the holiness
of our hearts: Job 31. 1. and that (1) in
all*

all our words, Gen. 4, 1, Psal. 51, 1, (2) behauisour, Gen. 24, 46.

2 Temperance) in the sober vse of our diet, sleepe, and pleasures; to vse them onely so farre foorth, as they bee not prouocations to the flesh, nor hindrances to holinesse: otherwise, to abate them, 1 Cor. 9.27.

3 Painfulnesse in our speciall calling) with instant praier, giuing thankes for that grace we haue attained to.

4 In the single estate, taking the benefit of holy mariage when other meanes availe not.) 1 Cor. 7.2.9.

Obseruing therein;

{ 1 Religion, 2 Cor. 6.

{ 14. 1 Cor. 7.39.

1 Equality for { 2 Age.

{ 3 Parentage or con-
dition.

Pro. 23.29.33.

1 Cor. 7.30.31

Gal. 5.13.

1 Cor. 7.17.24

Psal. 91.11.12.

Gen. 2.18.20.

& 6.2.

1 Cor. 7.2.

Gen. 2.18.20.

{ 1 Auoiding of in-
continency.

{ 2 Mutuall helpe, &
comfort, chiefly
to attaine eternall
life.

3 The

Gen.1.28.
Mal.2.15.

3 The increase of
the Church in
the yonger sort.

3 That there bee no such neerenesse
of bloud, as Gods Law condemnes.

Leuit.18

4 Consent (1) of parents. Deut.7.38
1 Cor.7.38, (2) Of parties themselues.

Genes.24.57.

2 Abborring,

NOt onely those monstrous kinds
of vncleanesse which ought not to
bee named amongst Christians, as for-
nication, adultery, incest, rape, Sodomy,
and the like, which the very light of na-
ture condemnes, but euen,

1 All wantonnesse alone or with o-
thers.) Rom.13,13, Ephc.5,3,4,

2 Nocturnall pollutions, comming of
excesse.) Deut.23.19.

3 Voluptuous abyse of the marriage
bedde,) otherwise then for some of the
right ends of mariage before mentio-
ned. Or not obseruing duly,

{1 The naturall time of separation.

{2 Of solemne humiliation,) when
the

Eph.5.3.
Deut.22.21.

Leuit.18.19.
Ezek.18.6.

the Bride & Bride-groom are to leaue
the mariage chamber, *1 Cor. 7.5, 10c 2.*

16.

3 Shunning warily all causes and occa-
sions of uncleannessse,) as

{ 1 Within vs, all unpure thoughts and
lusters,) which are the adulteries of our
hearts. *Mat. 5.28, & 15.19.*

2 Without vs, all prouocations,) as
{ 1 Surfeting and drunkenesse,) immod-
erate eating and drinking, or of such
thinges as stir vp lust, and at vnseaftona-
ble times. *Pro. 23.32, 33, Ezek. 16.49.*

2 Idlenessse, and sluggishnesse,) as in
Sodome, *David.*

3 Pride,) appearing in face, haire,
apparell, or behauour: as in the women
of *Iudah* before the captiuity, *Esa. 3. to*
the end, Ezek. 16.49, Ier. 4.30, Ezek. 23,
40.

4 Societie with lascivious persons,)
which are infectious, *Gen. 39.10, Pro. 5.8.*

5 Lend books or Balads,) fitter to be
burnt, as *Act. 19.19.*

6 Filthy talke or foolish iesting,) bewray-
ing an vncleane heart, and corrupting
others. *Mat. 12.35, 36, 1 Corinth. 15.33.*

Job. 31.1:

We pray that
God would
not leade vs
into tentati-
on: therefore
we may not
cast ourselues
into it by any
of these occa-
sions.

Pro.

Gen.39.7.
2 Sam.1.2.
Job.31.1.

a Thogh these
seeme but
sparks which
cannot hurt,
yet they will
kindle a fire
which will
burne downe
to hel, vnicesse
they be quen-
ched in time,
or altogether
preuened,
which is the
surest.

Prou.5.8.&7.
8.25.
1 Thes. 5. 22.

Prouerb. 7,14,21, Ephes.5,3,4,5,12.

7 Wanton lookes) from eyes full of
adultery, as in *Pasiphars wife, David.*
2 Pet. 2.14.

8 Wanton pictures, playes, gestures, dan-
cing, or ^adalliance,) of the very beholding
whereof, euery ones conscience will
tell him the danger, when it is truly
awaked ,at least for breeding wanton
thoughts, and lusts, condemned by
our Sauiour, *Mat.5.28. Pro.7.13. Mat.*
14.6.7.

9 Wearing of apparell contrary to our
sex,) as man to weare the womans ap-
parell, or the woman the mans, *Dest.*
22,5.

10 Unlawfull divorce or separation.)
Mat.5,32, & 19,9,

11 Private company of man, and wo-
man together,) though otherwise both
honest, and intending no euill. *Prou.6,*
27,28,29.

4 Increasing in a holy iealousie ouer our
selues,) so running away from each oc-
cation, and the least appearance,

For feare
of

- 1 The Lord who seeth our harts, and will accept vs according to our feare. Job 31.4.
- 2 Sathan, who will accuse, *Apoc. 12.10.*
- 3 The wicked, who will bee hardened, or blasphemē, or both. Jer. 13.14.
2 Sam. 12.14.
- 4 The godlie, who are reproched by the fall of any professing, will bee also grieved, Gen. 34.30.
1 Cor. 5.2.
- 5 Our selues, because our conscience will bee wounded, and witnessē against vs. And also for the corruption of our hearts, which is like to tinder or gunpouder if a spark fall thereinto. Jer. 3.19.

THE



THE EIGHTH COMMANDEMENT.

Thou shalt not steale.)

Nioyning the preservatiō
and increase of our owne
goods, or outward estate,
and also of our neighbors.

Heere wee are to examine,

How wee labour to maintaine our
estate holily and honestlie, accor-
ding to our place and calling, walking in
all these duties more carefully.

Painfulnesse in our particular cal-
ling,) as Jacob in Labans seruice; Paule
both in his Ministerie, and to get his li-
uing, vsing double paines early or late,
to recompence the time spent, in the
seruice of God; as in gathering Manna
before

before the Sabbath, that they might rest that day: so laboring to liue of our owne, and dwelling in our calling with God, we shall be fed assuredly, *Ephc.4.28, Acts 20,31,2 Thes.3,8,9,12, Psal.37.3, Exod.16-22, 23.*

Gen.31.6.40.

Prou.3.15.

2 *Thrift,*) putting all things to the best, looking warily that nothing bee lost: as our Sauiour, who gaue charge for sauing the crummes, though hee was able by his word to prouide what he would, *Ioh.6.12.*

3 *Contentation,*) with that estate wherin the Lord sets vs, being assured that he seeth that estate to be best for vs, liuing within our compasse, a depending onely vpon his prouidence, without distrustfull care, and much more without b repining or murmuring, as the Israelite in the wilderness; being certainly perswaded that hee will not faile vs of that which shall bee best for vs, in his due time: so vsing the world, as though wee vsed it not, *I Tim.6,8, I Thes.4,11, 12, Heb.13,5,6, I Cor.7,31.*

a Hold fast in
time of triall
and wait.
b Stand in
awe, tremble
& sinne not.

4 *Peaceableness,*) auoiding law and contention, vsing all honest meanes

to

Mat. 5.5.
1 Cor. 6.7.

to get and hold our owne with peace if it bee possible; remembryng that the meeke shall inherit the earth, putting vp soime wrongs, as *Abraham* to *Lot*.

5 Dealing uprightly,) beeing sincere both in word and deed, such as in whom is no guile, as *Nathanael*.

2 wee are to examine, whether wee endea-
vour to employ our goods aright accor-
ding to Gods will.

Exo. 35.22.29
& 36.5. 6.
1 Chr. 29.7.9.
Gen. 44.

Esa 23.18.

1 To the promoting and mainte-
nance of Gods true religion
and seruice,) as at the building of
the Tabernacle and Temple, euery
one brought their gifts of the best
things; and so in all the Sacrifices:
the women ministering to Christ; and
the Primitiue Church, *Acts 2, 44,* &
4, 32.

For this is the honor due to God of
al, & the chiefe end of our riches: other-
wise, Idolaters shal condemne vs, who
haue bin euer deuout herein, as the *Isra-*
elites at the making of the golde calf, &
Papists at this day, *Pro. 3,9, Mich. 6,6,7:*

2 To

2 To the honest maintenance of our selves, and families, I Tim. 5.8, as the vertuous hufwife, Pro. 31.15.21.23.28.

3 To the charitable releefe of all in necessity (as kinsfolkes, friends, neighbours, Church Country, especially the godly poore : as that of them wee respect our kinsfolks in the first place, and so others according to more speciall bonds. Thus to employ them to Hospitality, to good works and almes, as *Iob*, who caused the backes and belties of the poore to blesse him; *Obadiah* which fedde the Prophets of the Lord with peril of his life: *Dorcus* who made garments for the poore Christians: *Nehemiah* that worthy Gouernour, who took not his due, because he would not be chargeable to the poore people in their distresse : but maintained at his own charge sundry of those who were of neede: which fact comforts him to intreat the Lord, to remember him in goodnes, according to that: *Cornelius* whom the holy Ghost hath set forth as an ensample for this, and shewes how God kept a remenbrance of it. The

Cal 6.10.
I Tim. 5.4.
Rom. 12.13.
Heb. 6.10. &
13.2.

I Pet. 4.9.10
Iob 29. 13. &
31.19.20.
I King. 18.13.
Act. 39.39.

Neh. 5.14.19.

Act. 10.4.

Act. 11.19.30.

2 Tim. 1.6.

*Mat. 25.35.45
46.*

*Psal. 15.4. &
37, 21.*

Luk. 6.35.

Luk. 19.8.

Christians of Antioch, Macedonia, & Corinth, sending releete to the poore brethrcn in Iudea. *Onesiphorus to Paul* in prison, not ashamed of his chaine. The primitiue Church generally, *Acts 2.4.5.* This is the feeding of Christ that shal be acknowledgd before the whole world, when our Sauiour shall say, When I was hungry you gaue mee meat: and the very want of it shall condemne the world, when hee shall say, When I was hungry you gaue mee no meat, &c. & yet nothing is more neglected then it, euен amongst them that make shew of godlinessse, *2 Tim. 3.5.*

4 To the due performance of all promises,) which is a property of a blessed man, and the contrary, of an vnfaythfull and wicked.

5 To bee able to lend freely, looking for nothing againe,) that is, for no gaine, and sometime not the principall, *Neh. 5.10.*

6 To make restitution to the uttermost of whatsoeuer our consciences can charge vs to haue been unjustly gotten or detained,) as Zacheus. *Eze. 33.15.*

7 To keepe justice, giuing to euery man his

his right; and judgement, neuer consenting
to the wronging of any man, but saving all
from wrong, so farre as wee are able.) Eze.
18,17, Jerem.12,3,15, Psal.82,3,4.

3. How wee preuaile in rooting out of
our hearts that bitter roote of

Couetousnesse: whereby thorow the
loue of worldly goods wee are
either hindred from heauenly duties,
or from feeling the sweetnesse that is
in godlines, or from depending vpon
Gods prouidence: or are drawne im-
moderately after the loue of the world,
as to seeke to get by vnlawfull meanes,
or to vex and disquiet our hearts with
carking cares for the things of the
world, affecting to bee rich or other-
wise.

4. How we grow in detestation of al kinds
of thefes, proceeding from couetousnesse.

I. **Thefts in the Church.**

Simony,) buying or selling the
gifts of the holy Ghost, whether

1 Tim.6.9.10.
Luk.14.18.19
1 Joh.2.15.16
Deut.25.16.
Mat.6.31.
Prou.23.4.

Act.8.18.20.

Church-offices or places to exercise those offices in.

2 *Sacrilege*) conuaying to our selues or detaining things due to God, whereby hee is robbed of his honour, or the saluation of his people hindered: as by all sorts of vncconscionable Ministers and all others, keeping away Church-liuings, without due regard of the peoples saluation, and Gods worshippe.

Prou. 20.25.

Mal. 3.8.9.10.

3 *Gaine by things hindering the Gospell and true piety, or furthering superstition*) as Demetrius the Siluer Smith: *Act. 19,24.*

2 *Thefts in ciuill dealings.*

1 *Couerfeit or coloured deceit*) by faire words, or the like, as in Amos daies, Amos 8,4,5,6. I Thes. 4,6.

2 *False scales, weigthes, or measures*) all whic God abhorreth. Deut. 25,13, 14,15.

3 *Racking the prices of things*) to the oppression of the poore, or euill example of others: thus did the Giants before

before the flood, that the earth was full of cruelty : and the great men before the captiuity, for which God threatened to plague them with other spoylers, as it came to pass. This causeth the poore to sigh: whome God will auenge. *Exo. 22.23, Dent. 15.9.10.11.*

Gen. 6.4.11,
Mic. 2.1.3.3.
Esa. 5.7.8.

4, *Ingrossing*) getting vp all a commodity to sell as men list, euen the verie reffuse. This is to swallow vp the poore; a sinne which the Lord will not forget. *Amos 8.*

1 Thes. 4.6.

5 *Sale upon day*) to the hurt of the buyer or others; that is, inhancing the price, onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes; which is vsury or worse,

Prou. 13.7.

6 *Becoming bankrupt*) to inrich our selues by the spoils or goods of others, which is flat cousenage & theft. *1 Th. 4.4*

3 *Thefts in lending.*

V *Sury*) as when men exact by couenant, an inumerable gaine above the principall lent, onely in lieu and recompence

compence of the lending, which is biting ordinarily : and it is very rare, when one or other is not bitten by it. All usurie is of this sort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, and the good of the common-wealth. Exo. 22, 15, Psal. 15, 5, Nete, 5, 7, 8, 9, 10, Deut. 15, 7, 10, 12. *wollw^t or ai aitT . slutt^r vi
lliw biol. oit dolidw onit s e 2100g*

4 Thefes in withholding motion

a Consider well what is committed to thee, and forget not thy debt due to all in spirituall things.

I *The pledge,) Ezek. 18.7.*

2 *That which hath ²beene committed to us in trust for others,) as to the Husbandmen the Vineyard, Mat. 21. 41, Exo. 21. 7. 8.*

3 *Our debt,) which is a marke of an vngodly man; for the godly should owe nothing but loue, and hat to euery one Psal. 37. 21. Rom. 13. 8.*

4 *The hirelings wages) a sinne crying for vengeance, Iam. 5. 4. Ier. 22. 13. 14.*

5 *Things found,) if wee can know the owner, Leuit. 6. 3.*

6 *That which we haue uniuersly gotten,*

ten from others, and not making restitution thereof with the better, if wee bee able) as Zacheus. Leuit. 6.1. to 8. Luke 19.8.

5 Thefts whereby wee robbe our selues and those who depend vpon vs, disabling vs to performe the duties which wee owe to the Lord and his Church, to our selues with those depending on vs, and all others.

VNthriftinesse) not regarding to faire that which God hath giuen; but wasting without reason or regarde, vpon lewd companions, or excesse in belly chere, or vaine delights, as the prodigall sonne, Luke 15,13, Prou. 21.17.

6 Living inordinately) without painfulnessse in our calling: the Pismire shall condemne such vnprofitable seruants. Eph. 4.28. Pro. 6.6.

3 Rashneschippe) without regard of the circumstances, so oft forbidden by the wise Salomon, Proverbs 6. 1. and 17.18.

6 Other ordinary thefts, in getting goods by unlawfull meanes.

1 **R**emoouing our neighbours markes or bounds, to enlarge our owne;) which is accursed, *Dew. 27. 17.*

2 *Vncharitable inclosure) to the hurt of the common wealth, or of any one, without sufficient satisfactiō: for which the Lord threatneth a woe, Esa. 5. 8.*

3 *Peruerting the Law, or corrupting iudgement) by bribes, friendshipe or craft, to wring the poore, as Jezebel did Naboth for his Vineyard. Eccl. 3. 16.*

4 *Man-stealing) vizi. stealing away, or inticing children or seruants, a farre worse theft then stealing any goods, inasmuch as these are more precious, 1. Tim. 1. 10. Exod. 21. 16.*

5 *Practice of unlawfull arts) as such as haue no warrant by the Law of God or nature; as magickē, coniuring, playing the wiseman: for no such ought to be found amongst Gods people, being abominable to the Lord, Dew. 18, 9, 10, 11, 12, Act. 19, 19, Rev. 18, 11. So stage-playing.*

6 Gaming) for more then wee may conueniently spend, without hindring the performance of any of those holy duties required in the right employing of our goods, mentioned before in this commandement, or then we could be content to giue; especially at vnlawfull games, or vnsit times, or falsly ; a matter of bad report , to the hurt of our selues or our neighbours , or both; accompanied commonly with many disorders, brawles, grudges, couetousnes, oathes, fraud, and the like ; besides the losse of our precious time , for which wee must bee surely accountable. Eph. 5.16.

Phil.4.8.

7 Falsifying the will of the dead,) a sinne against the law of nature. Gal. 3.18.

8 Pilfering the least matter , or counsing) for God is the avenger of all such things, I Thes.4.6. Tit.2,10.

9 Conspiring) or any way fauouring or consenting to any such fact : hee that doth this, hateth his owne soule. Prou. 29,24. Psal. 50,18.

THE



THE NINTH COM- MANDEMENT.

*Thou shalt not bear false witness
against thy neighbour.*

Nioyning vs to seeke by
all meanes to maintaine
our owne good name and
our neighbours.

In For our owne good name, we are to
examine how we grow.

Seeking a good name by living reli-
giously, walking in all the com-
mandements of God without reproofe:) as
Zacharie & Elizabeth, Cornelius, Timo-
thy a young man. For, the memoriall
of

of the iust beeing as a precious oyntment, shall bee blessed, but the name of the wicked shall rot. *Luk. 1. 6. Act. 10. 1. & 17. 1. Pro. 10. 7. Eccle. 7. 3.*

2 Keeping narrow watch against every sinne^a continually,) especially those to which our corrupt nature is inclined, or which are most incident to our particular calling: because euery fault is to the godly man as the dead fly, marring the sweetest ointment, and a little leauen to the whole lump. Besides, the malice of Sathan, and the wicked to blaze vs, or blaspheme our religion for any one fault, though it be but the least slip in a rash or vndiscreet speech; passing by al the good things in vs, neuer thinking of the multitude of their own abhominations; as the enemies of the Lord did blaspheme for the sin of David *2 Sam. 12. 14.* And even this is a staine to the honour of the worthiest Kings of *Inda*, that yet the high places were not taken away, *2 Reg. 14. 4, 1 Reg. 22. 43, 2 Reg. 15. 4. 35.*

3 ^a Seeking in every thing Gods glorie alone, and not our owne, more then for

a Heere thy strength & diligence will be tried.

Eccle. 10. 1.

b Stirre vp thy heart to attaine hereunto.

for him:) for then he will give vs glory abundantly: but seeking our owne glorie, he will turne it into shame, *1 Cor. 10. 31. 1 Sam. 2. 30. 1oh. 12. 26.*

4 Carefull to iudge and speake the best of all other professing godliness:) for God will cause others to measure so to vs againe. *Eccle. 7. 22, Mat. 7. 2, Tit. 3. 2.*

5 Vsing but few and wise speeches) for in many words are much vanity: but such speeches as in due time are like apples of gold, with pictures of siluer. *Pro. 10. 19, & 25. 11, 24. 26.*

6 Straining to cheerfulness and affability in all our speeches,) as our Sauiour. *Prov. 15. 1. 18. 23. 24.*

6 Indeauouring to bee sincere in word and deed) abhorring dissembling: so we shall haue the commendation of *Nathan*, euен of the wicked (at least in their consciences) to be right Christians, in whom is no guile. *1oh. 1. 47.*

2 Concerning our Christian neighbours good name whereby God is glorified.

IR Ejoycing at it) as Iohn for the elect Lady & her children, *2 1oh. 1. 4.*

2 Defending their Credit by publique or private testimony,) according to our perswasion of them; as our Sauiour did of *John*, and of his owne disciples, they againe giuing testimony to him.

Mattb. 11.2.7.

3 Gladly acknowledging all the gifts of God in them) as our Sauiour of the seauen churches, and *Paul* of the Christians to whom he wrote.

4 Covering their faults so much as we may without sinne,) as *Shem* and *Iaphet* their fathers nakednes, for which they are blessed: yet not approouing of the least of their sinnes, but seeking priuately in all loue the reformation of them.

Ephes. 5.11.

4 Readily conceiuing every good report of them,) for that is the nature of true loue, yet not committing our selues ouer hastily vnto them, vntill sufficient triall, as our Sauiour.

Act. 16.3.
1 Cor. 13.7.
John. 2.14.

6 Expounding each doubtfull matter in the better part,) if there be any probability thereof; as *Jacob* the death of *Joseph* and his dreames: for loue thinketh not euill. *1. Cor. 13.7.*

7 Shewing

7 Shewing a dislike to whisperers and tale-bearers., which will drive away the flandering tongue, *Psal.15.3. Prov. 25.23.*

*1 Cor.12.16.
Leu.19.17.18.
Rom.12.16.
17.
1 Thes.5.14.*

8 Using all good meanes for the main-
tenance of the good name of every one pro-
fessing the feare of G O D ,) by admoni-
shing, exhorting, or directing them in
loue and wisedome, by our selues and
others.

Abhorring the contrary vices.

1 **E**nuy at the worthy credit of anie,) as the Pharises against our Sa-
uiour

2 *Euill suspicion without euident
cause,) as the Barbarians against Paul.
Act.28.4.*

3 *Itching eares to heare our owne
commendations with the discredit of others,
or at least to be flattered: as Abab by the
false Prophets.*

4 *Speeches sauouring of malice or dis-
daine at the credit of others,) as Corah and
the Pharises.*

5 *Boasting,) seeking out owne glo-
rie, though with the disparagement
of*

of others, as the proud Pharises.

6 *Vncharitable judging of others*, for some slippes, infirmities, euill reports, crosses, or some other accident; as *Ely of Hanna*, *Iobs* friends of him to bee an hypocrite: and much more to iudge so for good things, or such as may be well taken, as the Pharises of our Sauiours eating with Publicans.

7 *Aggravating small faults or slaunderers*,) without care to couer or amend them *R.om. I.29.*

8 *Reporting mens bare words or actions without their intent or meaning*,) wresting or any way peruerting them, as the fals witnesses against our Sauior, the Iewes against stephen.

9 *Bearing false-witnes*,) or accusing falsly: as *Haman* against the Iewes, *Amazia* against *Amos*: as also the accusations against our Sauiour, *Jeremie*, *Pashl Amos* 7, 10, *Deut. 19, 16, 17, 18, 19.*

10 *Lying*,) which is euery falsehood vttered against knowledge with a purposeto deceiue. This is a principall sin of Satan, who was a lyar from the beginning, and the father thereof.

11 *Vniust or rash arbitrement or giuing iudgement,) as the Elders against Naboth.*

12 *Malicious accusations,) not of any conscience to God, or for amendment of the party, or good of others; but of spite, as Doeg: or to flatter great men: as the Ziphims against Dauid.*

13 *Betraying others, or their cause, craftily,) vnder pretence of friendship or otherwise: as the Herodians intended, and Iudas dealt with our Sauiour.*

14 *Bewraying the secret or infirmity of our neighbour, to his discredit, which wee might well haue concealed. Mat.18.15.*

15 *Lightly belieuting flying tales, or suspicions against our brother, as Saul against Dauid, & the Priests: much more spreading them, or adding to them.*

16 *Flattering) as Corah and his company did the people; as Absalon; and the false Prophets, crying Peace, which is, to lay nets for men, and to bee huntsmen for sathan.*

Ezech. 13.18.
Hos.5.1. & 9.8

Psal.15.3.

THE



THE TENTH COM- MANDEMENT.

Thou shall not covet thy neighbours house: thou shall not covet thy neighbours wife, nor his man-servant, nor his maide, nor his Oxe, nor his asse, nor anything that is thy neighbours:



Herein the Lord requires all the motions of our heart to bee vpright, and void of all concupiscence towards our Neighbour.

Here wee may examine our hearts; how wee grow:

IN entertaining onely holie thoughts, motions, purposes and affections for the good of all men, *1 Thes. 5.23.*

2 In suppressing euill thoughts and motions) that we may neuer giue any consent, nor take the least delight in them, but labour to the vtter burying of all concupiscence, vntill wee bee perfect in the heauens. Zac.7,10,Rom.7,7,20,
23,24.

Oh that there were such a heart in them to feare me, and to keepe all my commandements alway! that it might goe well with them, and with their seed for ever, Deut.5.
29.

Let vs heare the end of all. Feare God, and keepe his commandements, for this is the whole duty of man: for God will bring every worke unto iudgement, with every secret thing, whether it bee good or euill, Eccle.12.13.14.

Then shall yee returne and discerne betweene the righteous and the wicked, betweene him that feareth God, and him that feareth him not, Mal.2.18.



The Glasse of the Gospell, or the examination of our faith and repentance, according to the Articles of faith, which containe the summe of the Gospell.

R V L E S.

I **T**HE measure of our faith is according to the measure of the power thereof in comfort and sanctification, issuing from euery Article, except in the time of temptation, *1 Cor. 4. 20. 2 Tim. 3. 5. 2. 2 Cor. 1. 12.*

2 All the benefits contained in the Articles of our faith are ours, in and through Christ onely, when hee is ours, *2 Cor. 1, 10, 1 Cor. 3, 21, 22, 23.*

3 Let vs prooue our selues therefore whether wee are in the faith: let vs cx-

2 Cor. 13.5.

amine our selues : Knowe wee not our owne selues, how that Iesus Christ is in vs, except wee bee vnapproueable?

4 And if Christ bee in vs, the body is dead because of sinne, but the Spirit is life for righteousnesse sake, Rom. 8.20.

5 For the kingdome of God is not in word, but in power . 1 Cor. 4.20.

6 We must therefore shew our faith, out of our works: for as the body without the spirit is dead, euен so faith without works is dead, Iam. 2.18.

Gal. 2.19.

7 Lastly, wee are not to stay, vntill wee bee able in some good measure to say as Paul; *I through the Law am dead unto the Law; and, that I might live unto God, I am crucified with Christ. Thus I live: yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued me, and ginen himselfe for me.* And that Christ liueth in me, I know hereby, because hee crucifieth in me daily more and more all the workes of the flesh, making me grow in detestation of eury sinne : and in stead of them, brings forth in mee daily more plentifullly all the

Gal. 5.22-23.
24.25.

the fruites of the Spirit, as loue, ioy,
peace, long-suffering, gentlenes, good-
nes, faith, meeknes, temperance, with
a feruent desire to walke euer in all the
commandements of the Lord. So that
I know certainly that against me there
is no law: *It is God that iustifieth me:*
who shall condemne me, or lay
any thing vnto my
charge?

Ver. 23.
Rom. 8.33.34.
to 39.

THE



THE FIRST AR- TICLE.

a Comfort thy
selfe thou re-
pentant sin-
ner: Christ is
thine with
all these ri-
ches, onely
belueue.

I believe in God.)



His is my faith, that
though by nature, thorough *Adam*, I and the
whole Church are apostates from God,
and enemies to him and his law; yet by
grace through the second *Adam* Iesus
Christ, God is our God, and wee his
people, reconciled vnto him, to serue
him in newnesse of life all our dayes.

Eph. 2,13, Heb. 8,10, Luk. 1,74,75.

2 This is my comfort heercof, that
God is my God, and hath sealed mee
for himselfe, and therefore I am most
blessed, being in such a case, *Ioh. 20,28,*
29, Psel. 144,15.

3 This giues me further assurance,
that

that this my faith is sound, because together with this comfort, hee hath giuen me, since I beleueed in his Name, a heart desirous to depart from all ini-
quity, 2 Tim. 2 19.

Father.)

1 This is my faith, that though I was a childe of wrath, yet I belieue that by grace in Christ I am the child of God; and God my louing Father. Eph. 2, 2, 3, Gal. 3, 22, 26, Ier. 31, 18.

2 This comfort I receiue heereof, that I being thus his childe shall lacke nothing; because my heauenly Father doth tender mee much more then any earthly father his childe. Mal. 3, 17, Esa. 49, 15, 16.

3 This is my assurance, that my faith herein is sincere, because together with this comfort, I feele my selfe affected to reuerence, loue and obey him as my most deare Father, and am enabled by his spirit to runne to him with boldnesse in all my wants, crying Abba, Oh my father. Mal. 1, 6, Mat. 12, 50, Gal. 4, 5, 6, Rom. 8, 15.

Ab

Almighty.

Mat. 8.2.
Psal. 23.4.

1 **T**HIS is my faith, that though I be weak & vnable to resist my enemies bodily or spiritual, no way able to helpe or prouide for my selte: yet my heauenly Father is of all Maiesty and power, guiding and ouer-ruling continually men, Angels, diucls, and all creatures to serue for his owne glory, and the good of his children. *Act. 4.28.*

2 This comfort I receiue hereof, that hee doth and will continually make all things worke together for the best vnto mee, not onely the holy meanes appointed thereunto, but also mine afflictions, yea my greatest enemies (sins and Sathan himselfe) vntill I bee perfected in the heauens, *Rom. 8.28. I Cor. 3.20. 21. 22. Gen. 50.20.*

3 This alfo doth further assure me that he thus works for me: because hee hath first shewed the same mighty power, quickning and raising me vp from the death of sinne, which he shewed in raising my Sauiour from the graue: & secondly for that I haue sensiblly felt all things thus working together for my saluation. *Eph. 1.19.20.*

Maker,

Maker of heauen and earth.)

1 His is my faith, that although thorow *Adam* I had lost the right both of heauen & earth, & of euerie creature, so as I could haue no cōfort in the vse of thē, but terror, as an usurper, being cast forth of the earthly Paradise, left as an heire of the curse, and the creatures accursed for my sin: yet through my Sauiour the second *Adam*, since I truely beleueed in him, I am restored to a far better estate, being made in him a right heire of all, neuer to bee cast forth of my inheritance any more; and all the creatures blessed & sanctifiēd to mee, that I may haue a holy vse of them, *Heb. 12. Rom. 8. 17.*

2 This coinfort I receiue hereof, that heauen is mine, & all the ioies therof, & that I am set already in the heauenlie places in Christ my head, who reserues the ful fruition thereof for me. And secondly, that all the good creatures in heauē & earth, are at league with me to helpe for my good, so far as may stand with his glory, my saluation, and the good of his Church; & the rest restrayned

*Gene. 3. 24.
Rom. 5. 17. 18.*

Ephe 2. 6.

ned that they cannot hurt me without the good pleasure of my heauenly Father; for the same ends. *Job. 5,23, 1 Cor. 3,21,22,23, Hos. 2,18.*

This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceiue, all the creatures thus ready to helpe mee (especially in time of triall when ordinary meanes faile) and also feele a holy care wrought in mee to vsē the creatures aright, sanctifying them by the word and prayer, and that my affections are set on heauenly things. *Exo. 16,25,35, & 17,7,2 Tim. 4,5, Eph. 2,7, Col. 3,2.*

The



THE SECOND AR- TICLE.

And in Iesus.)


HIS is my faith, that though
I am guilty of innumerable
sins both originall and actu-
all, euен the breach of the
whole Law, and so am worthy to bee
damned, and haue all the plagues of
God due to my sin cast vpon me ; yea
though I was a bond-flaue to sinne and
Sathan : yet I beleue that Iesus is my
Saviour, and hath deliuered mee from
all my sinnes, both the guilt and satis-
factorie punishment of them , as also
from the power of sinne and Sathan.

2 Tim.2,26, Luk.4,18, Mat. 1, 21, John 1,29, Rom.6,1 2,14.

*2 This faith is my comfort, & more-
over that all my sinnes and enemies
shall*

Psal.51.5.1.
and 39.12.
Rom.3.10.11.
13.19.20.21.
22.

shal not hinder my saluation. *Rom. 8.39.*

3 This is also for my full assurance hereof, because besides that I feele my soule rejoycing in God my Sauiour, I perceiue my selfe also deliuered from the tyranny of Sathan, & power of sin, euен those sinnes which before led me captiue, so that no sinne hath any more dominion ouer me, ruling to condemnation, that I doe serue it in the lustes thereof, and for that I am withall deliuered from the terrors of conscience for my sinne, *Luk. 1.47. Rom. 6.12. Rom. 7.24.25.*

Christ.)

1 **T**HIS is my faith, that though I was in the kingdome of darknesse, and a stranger from God by my sinne: yet Christ was annointed for me with all the gifts of the Spirit, to bee my mediatour,

King.
my Priest.

Prophet. *Mat. 23.10. Act. 3.22.23.*

2 This is my comfort, that hee being my King, hath & will fully deliuere me

Dan. 9.24.
Hebr. 1.9.
Psal. 45.7.
Apoc. 1.5.

Col. 1.23.
Iohn. 10.28.
29.30.

me from the kingdome of Sathan, and giue vnto me this heauenly kingdom. Secondly, being my priest, hath first reconciled me to his Father, by the sacrifice of himselfe, and keepes me since in his fauour by vertue of the same, and of his perpetuall intercession. *Heb. 7.24. 25. and 9. 24. Rom. 8.34.* Thirdly beeing my Prophet, will proceed to teach me all the will of his Father, necessary to eternall life.

Apoc. 2.1. 1 Cor. 15.1. Heb. 10.12. 14. 1 Joh. 2.1.

Heb. 8.10.11.

1 Joh. 2.27.

Apoc. 1.6. 1 Cor. 9.27. 1 Joh. 3.3.

2 Cor. 10.5.

1 Pet. 2.5. Rom. 12.1. Heb. 13.15. 16. Psal. 4.5.

Rom. 14.14. 18.

3 This is for my assurance heereof, because I seele my selfe to haue received of the anointing in euery one of these from Christ, & the fruit of them.
1. Of his kingdome, enabling mee to beginne not onely to subdue my sinnes and euill affections, but also to rule so farre ouer my selfe, as to bring my very thoughts, and all committed vnto me, into obedience to Christ. 2. Of his Priesthood, whereby I am made able in some sort through him, to offer to the Lord my selfe, supplications, thanks, and works of mercy, withall that I haue to serue him. 3. Of his Prophecy, making mee to grow in the know-

1 Ioh.2.10.

27. 1.2.3.00A

4.1.1.00D

1.2.60L 1

11.01.3.05H

1.2.60L 1

1.2.60A

1.2.60C

1.2.60L 1

1.2.60C

1.2.60F

1.2.60R

1.2.60G

1.2.60H

Eph.2.1.3.

1.2.60L

knowledge of himselfe ,and in care to instruct others therein, John.6,45.

His onely Sonne.)

I This is my faith, that hee beeing the onelie Sonne of the Father by nature, hath made mee a child and heire by the grace of adoption, who was by nature a child of wrath and perdition, Gal.4,4,5,6, Ephe.2,3.

2 This comfort I find heerein, that to me belongs the inheritance of Gods sonnes, Gala.4,7, Rom.8,17.

3 This also is for my assurance, for that hee hath sent the Spirit of his Son into my heart, whereby I can call him Father with comfort: which is my witnessse and seale, Gala 4.5.6.7. Rom. 8.16.

2 Cor.1.22.

Our Lord.)

I This is my faith, that though I was vnder the Prince of darkness, hauing Sathan my Lord, vntill I beleueed in Christ; yet now, I am Christs

Christs, and hee is my onely Lord,

{ 1 Purchase with his bloud, *1 Cor.*

29.20.

by { 2 Gifts from his Father, *Ioh. 10.29.*

3 Mariage contracted, to bee con-
summate at his appearing, *Eph.*

5.32. *Hos. 2.20.*

2 This is my comfort, that beeing
thus purchased and giuen to him as a
peculiar gift, I shall neuer perish; and
beeing thus contracted to Christ my
Lord, the bond thereof is in such faith-
fulnessse, as shall neuer bee dissolued,
yntil I bee brought into the bride-
chamber, and fully glorified. *Hos. 2.19.*

John. 10.28.

3 This increaseth my assurance, for
that together with this comfort I feele
my self redcemed from the earth, viz,
my earthly conuersation) and doe de-
light to heare the voyce of my Bride-
grome, *Apoc. 5.9. & 14.4.*

THE

THE THIRD AR- TICLE.

*Which was conceiued by the holy Ghost,
borne of the virgin Mary.)*

Psal. 51,5.



His is my faith, that though I was conceiued in sin, and borne in iniquity, and so corrupted in all the parts both of my soule and body; yet that both the conception, birth, and whole nature of Christ my Sauiour, was fully sanctified by beeing vnted to his Godhead, to be imputed vnto me. *Psal. 51,5, Rom. 8,2;3, Luk. 1,35.*

2 This is my comfort, that my God hath giuen me this holines of his Son as a robe to couer all my sinfullnesse, and whereby I doe both presently, & shall euer stand most gloriously in Gods sight; chiefly at the great day. *2 Cor. 5,21, Phil. 3,9, Rev 19,8.*

3 This

3. This is my farther assurance hereof, because I can mourne for this totall corruption in me, and being humbled in the sense of it, am driuen daily to put on Christ by faith: and for that I feele also the new birth in me, by a change begunne in all the powers both of my body and soule, wrought by vertue hereof, since I was conceiuied and borne in the Church, by the power of the holy Ghost.

Rom. 7.14.15.
13.19.22.23.
24.

KTHE

Get. 15.

Rom. 7.23.
35.3.21.22.
11
26.29.



THE FOVRTH AR- TICLE.

*Suffered under Pontius Pilate,
was crucified.)*

¶ 1  His is my faith, that besides all the euils which my Sauiour endured for me, in all the course of his life; hee also endured that most shamefull and accursed death which I had deserued, to satisfie Gods Iustice for me, and to pacifie his wrath toward me, Gal. 3.13.

¶ 2 This is my comfort hence; that I am deliuered from the curse of the lawe, hee being thus accursed for mee; & that whatsoeuer sufferings I endure in this life, are sanctified hereby, to bee to me either fatherly chastisements to amend mee; or trials to prooue what is

Gal. 3.13.

Rom. 5.3.
Heb. 12.6.7.8.
11.
Apoc. 3.19.

is in my heart; or persecutions for righ-
teousnes, to fill vp the measure of
Christs suffering: by al which the Lord
exerciseth his grates in me, and pre-
vents the euils he seeth me in danger
to fall into, and conformeth me to
Christ my head.

Col.1.24.
Rom.8.29.

3 This also warrants the soundnes of
my faith herein. First because I feele
my selfe to profit in Christianity by
my afflictions and crosses. Secondly,
I desire to take pleasure in such suffer-
ings for Christs sake. Thirdly, because
the old man in me begins to bee cruci-
fied with Christ.

Gal.6.14.
Psal.119.67.
71.
2 Cor.12.10.
Phil.1.29.
Gal. 2.19. & 5.
24.

1 **T**HIS is my faith, that Christ hath
died for my sinnes, and by dying
hath ouercome death, and so taken a-
way the sting thereof, that it cannot
hurt any of those that beleue in him.

1 Cor.15.55.
56.57.

2 This comfort I finde hereupon,
that death shall bee so farre off from
hurting me, that it is already sanctified
by this death of my Saviour, to bee to
me the gate of life. Phi.1.23.2.Cor.5.1.2.

This also increaseth my assurance
that my faith is sound herein, because
I find together with this comfort, that
euery sinne hath received his deaths
wound in me (each beginning to die;) and for that I feele a power by Christ's
death to triumph against the terrors
of death, waiting for it, when I haue fi-
nished my course, wishing to be dissol-
ued & to be with Christ. Gal. 2. 19. Phil.
3. 20. Col. 3. 2. 1 Cor. 1. 21. 23. Rom. 7. 24.

And Buried.

His is my faith, that Christ was
buried for me, both to assure me
of the certainty of his death for me, &
that al my sins are buried in his graue;
yea withall to bury sinne in me, and to
sacrifie my graue to be a sweet bed for
my body to rest in vntill the resurrecti-
on. Rom. 6. 3. 4. 1 Cor. 15. 4. 5. 7. 21.

This very faith is my joy, & more-
over that my sinnes thus buried shall
neuer come into remembrance to ac-
cuse or condemne mee, or to hinder
Gods everlasting mercy and loue from
me. Rom. 8. 34. 35.

3 This

300 This also furthers my assurance, for that together with this joy I feele many sins buried in me, & consuming daily by the vertue of this death, and buriall of my Sauiour; especially, the strength & delight I tooke in euery sin.

Col. 2.11.12. Rom. 2.21.22.23.24. of man

notified He descended into hell, out of the world

1 **T**HIS is my faith, that my Sauiour abode vnder the power of death, & in the state of the dead till the third day: & fully ouercame & vanquished the power of hell; hauing before both in his soule and body indured the torment due to my sin, which I should haue indured for euermore: and that not only vpon the crosse, but also in the garden; as appeareth by his speeches, his prayers, his agony & bloody sweate: & so hath for me triumphed ouer hell,

Mar. 14.33.34. Luke 22.44. Heb. 5,7.

2 This is my comfort, that though I stood euer in danger of eternall death for all my sinnes, yet now by my Sauiour I am deliuerner from the terrors thercof, *Heb. 2.15.*

3 This is further for my assurance

*Loh.3.14.15.
Num.21.19.*

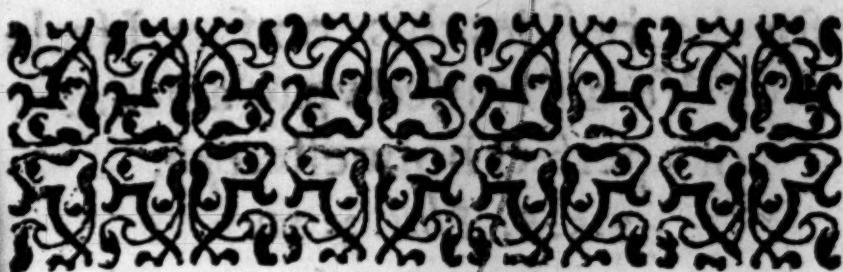
hereof, for that I haue receiued comfort in this onely, euен then when the terrors of conscience haue gotten hold vpon mee for my sinnes: and because I feele a desire to saue others also from that place of torment, by leading them to this my Sauiour, and haue now entred the narrow way to heauen, following my Sauiour heerein, hauing left the broad way going to de-

struction. Job.3.18.36.8.18.

Mat.7.13.14.

John 3.13.14.

THE



THE FIFT AR- TICLE.

*The third day he rose againe from
the dead.)*

His is my faith, that my Sauiour hath fully satisfied the iustice of his Father for my sinne, euen to the vttermost farthing, in that he rose againe : because any one sinne of his elect, not satisfied for, had kept him in death, seeing hee tooke vpon him to become surety for them al. *Rom. 3.25. I Cor. 15.55. 56.57,*

2 This is my ioy, that through him I am iustified, and stand as righteous in the sight of my God, all my sins being vtterly done away & couered hereby. *Rom. 4.25.*

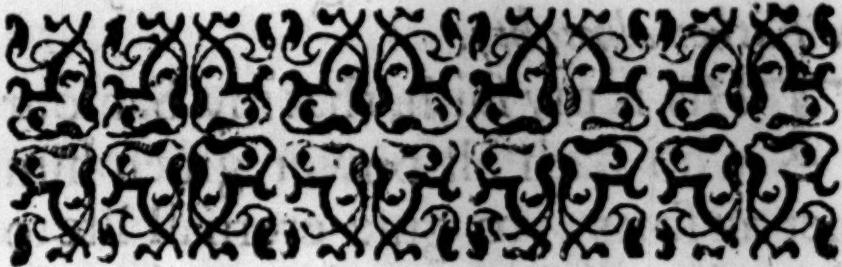
3 This

3 This helpeth my assurance here-
of, for that besides this comfort, I feele
my selfe also raised vp to a desire
of a perfect holinesse. Eph.

2.5.6. Phil. 3. 10.

Apoc. 20.5.6.

THE



THE SIXT AR- TICLE.

Hee ascended into heauen.)

1 **H**is is my faith , that when
my Sauiour had fulfilled
all things in the earth for
the redeeming of his
Church, he went vp into heauen both
to prepare the way, and also to take pos-
session and to keepe it for me, *Luk. 24,*
51, Act. 1, 9, John 14, 2.

2 This is my ioy, that none can him-
der me from thence, but where my Sa-
uiour and Head is, there shall I be also.
John 17. 24.

3 This ratifieth my assurance, for that
my affections are already ascended,
beeing set on things that are aboue.

And

Coloss. 3. 2.

*And sitteth at the right hand of God
the Father almighty.*

Mat. 28.18.

Ioh. 17.2.

Ephes. 4.8.10.

1 **T**HIS is my faith, that my Sauior who hath all power giuen him ouer all sorts, to giue eternall life to whom he wil, & to condemne the rest: sits as a king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & spirit, vntil he hath glorified it, & subdued all his enemies; cōuincing them by the light, 1.of nature. 2.of his works, as his creatures, iudgements, mercies. 3.of his word. *Esa. 54.10.59.21. 1 Cor. 15.24.25.*

2 This is my comfort, that hee will guide me by his word & spirit continually, and ouer-rule whatsoeuer Satan or the wicked can doe against me, to serue for my good, and against themselues. *Phil. 1.6.1 Pet. 1.5. Esa. 8.16.*

3 This is also for my further assurāce herein, because I feele my self desirous to be guided by the directiō of his holy Spirit speaking in the word, & moreouer, I heare a voice behind me, saying, *This is the way, walke in it, when I turne to the right hand, or to the left. Esa. 30.21.* and 59.21.

THE



THE SEVENTH AR- TICLE.

*From thence shall hee come to iudge the
quicke and the dead.)*

His is my faith, that my Sau-our shall come to bee the iudge of the world, to iudge euery one according to their works, *John 5.22. Rom. 14.10.2 Cor. 5.10.*

2 This is my ioy, that though I did & doe naturally quake, so oft as I heare or thinke of the terrible iudgement: yet remembryng the Judge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and giuen me his owne absolute righteousnesse, I can cry, *Come Lord Iesus, come quickly;* sith he shall come to me a most happy Sauour, and not an angry Judge, *Act. 24.26.2 Thes. 1.7.10. Apoc. 22.17.*

3 This

3 This is also for the accomplishment of my assurance, that this my faith is sincere, because beside this comfort I labour alwaies to haue a cleere conscience, that I may haue boldnesse at that day, and can perswade men, knowing the terroure of the Lord. *2 Cor. 5.9. 10. 11.*

soning shew vny or bry, noke ob



THE EIGHTH AR-
TICLE.

I beleeme in the holy Ghost.)

1 His is my faith, that the
holy Ghost is God, the
~~third person in Trinitie,~~
sanctifier and preseruer of
his Church, knitting the whole Church
to Christ the head thereof, and euery
member one to another, *1 Cor.12. 12.*
13. Ephe.4.15.16.and 4.4.

2 This is my comfort, that hee will
perfect in me this good worke of sanc-
tification, vntill the appearing of Iesus
Christ, hauing already so knit mee to
Christ my head, as I can neuer be sepa-
rated. *Phil.1.6.*

3 This assureth my heart, because
I haue already receiued the first fruites
of this blessed Spirit, wherby I am en-
abled to fight, waiting for the perfect
adoption

adoption, and to pray with groanes, striuing against that corruption in me : therefore he is to mee as the seale and earnest of my inheritance against the day of glory. Rom. 8. 23.

26. 2 Cor. 1. 22.

(See also page Cxxv.)

His is my booke, that sheweth
howe God is God, and
spiritual regeneration.

This is my booke, and picture of
Christ, shewing the apostole Christ
to Christ the person of Christ, and every
memento ouer to auoiper. I Cor. 15. 12.

Even. 4. 12. 16. and 4.

This is my booke, that sheweth
believeing in the true good workes of Jesus
redicition, until the appearing of Jesus
Christ, shewing alreadie to what wee to
Christ my booke, and picture of Christ
believeing.

Part 1. c.

It is shewed unto me, because
I have shewed before this time to others
of this Prelieus spirit, what I am com-
ming to write, writing for the beliefe
of those



THE NINTH AR- TICLE.

The holy Catholike Church.)

THIS is my faith, that God hath alwaies a chosen flock, not onely of those who triumph already in the heauens, but euē militant heere in the earth, vniuersally scattered: all which hee hath ordained to eternall life, by his Son Iesus Christ: to whom all his promises appertaine; hauing by times these principal marks, a cheerfull submission to the word and Sacraments, with all other the ordinances of the Lord outwardly, & holy affections inwardly according to the same, proceeding from this holy faith. Though the number of them haue beeene very small in the most florishing ages of the Church, & those ordinarily of the meaner sort, as in the Church of Corinth, and shall scant be found when Christ shall come, 1 Cor. 1.26.27. Luke 18.8.

Esa. 59.21.
Rom. 11. 34.
Matth. 28. 19.
Mar. 16. 15.
John 4.21.
22.23.

Matth. 28.19.
and 10.14.
Luke 10. 16.
Act. 2.42.46.
Q. 1.100
S. 1.101
A. 1.102
C. 1.103
E. 1.104
F. 1.105
G. 1.106
H. 1.107
I. 1.108
J. 1.109
K. 1.110
L. 1.111
M. 1.112
N. 1.113
O. 1.114
P. 1.115
Q. 1.116
R. 1.117
S. 1.118
T. 1.119
U. 1.120
V. 1.121
W. 1.122
X. 1.123
Y. 1.124
Z. 1.125

2 This

2 This is my comfort, that God hath vouchsafed mee to be one of that little flock, *Luk. 12.32.*

3 This assureth me further hereof, because I feele in my selfe a hungring after the word and Sacraments, as my spirituall nonrishment; and can willingly submit my selfe to be guided by the same word, for the perfecting this worke of grace begunne in mee, *John 6.27.* and *10.27.*

The Communion of Saints.)

I **T**HIS is my faith, that this whole Church hath a Communion or fellowship together in Christ, and all his benefits, and so in every Article of this faith; as in the same Saviour, Father, preseruer & sanctifier: & in much heavenly expeirience of Gods gracious presence & fauour, in prouidence, protection, direction, guidance, consolation, blessing; and still more as they strive to grow in more faith, obedience, & holines, & so they haue a holy fellowship among them selues, beeing affected alike

like both inwardly in loue, hatred, ioy
griefe, (that is, to loue the same things,
and for the same :) and outwardly in
relieuing, helping, and caring for one
another.

2 This reioyceth my soule, that the
Lord hath vouchsafed me to be of this
blessed communion.

3 This further assureth mee hereof,
because together with this comfort I
am so affected to my God, as my chiefe
Study is to delight onely in him, & to
obey him, yea to spend all my strength
& whatsoeuer else for him; and so to al
the true seruants of God, thus soundly
professing the Gospell, that I can pray
hartily for them, mourne and reioyce
with them, & for them, as for my bre-
thren and sisters, and be ready to helpe
them and communicate vnto them, in
whatsouer gifts the Lord hath vouchsa-
fed vnto me, esteeming of them as me-
bers of Christ with me; and can claime
the word as my portion and heritage
for euer. 1 Cor. 12, 26. Rom. 12, 15. Mat.
12, 49, 50. Psal. 119. III. 1 Joh. 3. 14,

THE TENTH ARTICLE.

Esa.33. 24.



His is my faith, that all
this whole Church and e-
very member thereof, haue
this happiness, to haue
all their sinnes forgiuen for Christ, be-
ing all washed in his blood, *Psal. 32.12.*
Heb. 8.10.11.12. Apol. 7.14.

2 This comfort I find hereof, that
howsoeuer I am a miserable sinner ma-
ny waies, yet none of all my sinnes
shall euer be imputed vnto me, being
of this holy communion. *Rom. 8. 33.*

3 This is also for my assurance, be-
cause I can oft mourne bitterly, when I
looke at my Sauiour, whom by my
sinnes I haue crucified; & doe abhorre
them

them as none of mine, but fruits of
that sinne that still dwelleth in mee in
part : and moreover because I can for-
giue and pray euен for my very ene-
mies, and haue set my selfe to wage
continuall warre against euery sinne.

Zach. 12. 10. Matth. 5 11. Rom.:

7.19.20. Mat. 6. 14, &

5·44,45.

(Chadwick's Collection)



THE ELEVENTH ARTICLE.

The resurrection of the body.)

1 His is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithful to eternal ioy by the resurrection of Iesus Christ; though all the rest to condemnation.*Ioh. 5. 29.*

2 This is my comfort, that this my body now subiect to diuers infirmities as sicknesse, manifold paines and sorrowes, &c. shall then arise a glorious body like the shining body of Iesus Christ, free from any more misery, paine, or labour, all tears being wiped away from mine eyes.*Iob. 19, 25, 26, 27.*
Phil. 3, 21, Apoc. 7. 16, 17, &³ *I4, 13.*

³ This

3 This is also further my assurance hereof, because I feele in my selfe the first resurrection, by a daily rising in my inner man, to newnes of life; and by a conformable fitting of my body in all the parts & faculties there-

of, to serue the Lord. *Apo. 20.6.*

Rom. 6.11.13-1:

Cor. 15,58.

L 3 THE

THE TUVVELFTH
ARTICLE.
E. I. I. D. M. X.

The life euerlasting.

1 His is my faith, that in stead
of this transitory life, so
full of labours and griefes,
God hath prouided for all
this holy Church a most happy & blef-
sed life, which shall continue for euer-
more. *Apoc. 21.22. & 22.1.2.3.4.*

2 This ioy I find herein, that though
my life be full of crosses and troubles,
every day subiect to a thousand temp-
tations, & very momentanie, yet then
it shall be a most glorious life, when I
shall dwell in Paradise in the presence
of God, and all his blessed Saints and
Angels for euermore. *Rom. 8.18. 2 Cor.*
4.17. & 12.4. Psal. 16.11. 1. Thes. 4.17. 2.
Thes. 1.9. 10.

3 This

3 This finally confirmeth my assurance hereof, because I feele the life of grace begunne in me already, which is the beginning of this eternall life, (but that then it shall bee farre more holy and glorious, & euery way more blessed then the hart of man can conceiue) and moreouer for that he hath giuen me this grace to beleue in the Son , I therfore know by the testimony of my Sauiour, that I haue eternall life: and withall hee hath giuen mee a heart to heare his voice with delight, so that I shall neuer perish : yea my faith herein is such, that I account all things but loss and dung, in respect of Christ Iesu my Sauiour ; & all the troubles of this life, not worthy the glory that shall bee then reuealed vnto mee: and so strine hard forwards towards this marke, labouring alwaies to keepe a good conscience, both toward God and man : that I may euer be prepared for the ful fruition hereof, and counted worthy to enter through the gates into the ci-ty. *Phil. 3.9. Rom. 8.18, Phil 3.13, 14. Luk. 20, 35, Apog. 22, 14,*

Gal. 2. 20.
Rom. 14. 17.

Ioh. 3. 18. 36.
& 5. 24. 25.
1 Ioh. 5. 11. 12.

Ioh. 10. 27. 28.

This

This is the victory that overcometh the world, even our faith 1.Ioh.5,4.

Bethou faithfull unto the death, and I will give thee the crowne of life. Apoc.2, 10.

Here is the patience of Saints, here are they which keepe the Commandements of God, and the faith of Iesus . Apoc.14,12.

I haue sworne and will performe it, that I will keepe thy righteous iudgements, Psa. 119,106.

Then shall I not bee confounded, when I haue respect to all thy commandements, Psal.119,6.

Lord increase my faith. Luke 17,5,
Mar.9.24.

The benefits of this practise of examination, to encourage vs unto it, sith it is wearisome and unpleasant to our corrupt nature.

a The labour
is easie to the
good heart,
the benefit incomparable.

I PERFORMING ^a it aright, wee
shall auoyde all hardness
of heart, luke-warmnesse, sleeping
in

in any finne, and preuent an euill con-science, with many other punishmēts of finne; and withall we shall be able to recouer our selues forthwith, out of e-very grosse sinne, and from Sathans power, yea euen from the gulfe of the deepest despaire. *Psal. 32,45.*

3 We shall daily be putting off the old man, and putting on the new; strip vs of the ragges of our sins, & put on our wedding garment, to make vs more glorious in the eies of our Bride-groome: yea, wee shall cast away the workes of darknes, and put vpon vs the armor of light. *Ephe. 4,21.,22,23,24.*

Rom. 12, 12.

3 Beeing thus armed, we shal be so enabled to watch continually; and de-fend our selues against Sathan, and all his power, that hee shall neuer giue vs any deadly wounds; but we shall put him to flight, and in time trample him vtterly vnder our feet.

4 We shall be able to see the good way, and wherein the perfection of a Christian consists, with his true glory and felicity in this life, and to rejoyce in.

Practise will
make ite very
sweet.
1 John 5,3.
Matth. 11 30.
Psal 119.56.6.
80.101.104.
Lam. 3.39.40.

Eph. 6.11.12.
13.14.15.&c.
Matth. 4.11.
James 4.7.
Rom. 16.20.

Prou. 3.9.
Psal. 1.1.2.

Psal.119.136.
2 Pet.2.7.8,
Luk.19.41.42.
Phil.1.9,10.

in them that are such : and withall to behold the fearefull state of the world, to mourne for it with iust *Lot* : so to iudge aright betweene the godly and the wicked, and specially to iudge of our owne estate.

5 We shall be fitted in some measure(according to our place & calling, as we are Christians) to teach, conuince, admonish, reproue, exhort, and comfort both our selues and others.
Rom.15.14. 1 Thes.5.11.14.

6 We shall be enabled to pray for our selues and others with the whole Church of God, according to our seuerall necessities, and after the wil of God in faith: & withall, to make a most sound confession of our owne sinnes, generall or particular, & of the sinnes of the time with feeling : and so most sweet thanksgiving for al mercies with a like cōfortable professiō in our faith.
Iob.15.7.1 Iob.5.14. and 3.22.

7 We shall so grow in Christ, and repaire his image as by beholding and obseruing our selues, we shall get most strong consolation that wee are true branches

2 Pet.1.10.11.
1 Thess.1.3.4,
5, John 15.1.2
7.8.

brāches of that holy Vine, liuely mem-
bers of Christ's body, the very sheep of
his fold, to stand at his right hand : and
hence most certain assurance of eter-
nall life, sealed vnto vs by his holy spi-
rit : hauing in the meane time al the pro-
miss of this life, & that to com: al being
ours & for vs. *1 Tim. 4.8. 1 Co. 3.21, 22, 23.*

8 Seeing our growth in grace, per-
ceiuing what sins we haue ouercome,
and what graces we haue obtained, we
shall be encouraged to striue forward
to perfection, vntill wee obtaine the
end of our strife, the crowne of glory.

A poc. 2.9, 10.

9 Wee shall shine as starres in the
world, to the greater glory of our God
the comfort & good example of Gods
seruants, the conuersion of the wicked,
or stopping their mouthes, & leauing
them more without excuse, *Phil. 2.15.*

I Pet. 2.12, 15. and 3.1.2.

10 Wee shall increase the bright-
nes of our glory in heauen, as we haue
more glorified God in the earth : for
the practise of this examination of the
course of our life, is a spiritual sowing,

where-

Rom. 5.10.
Gal. 3.3.
Heb. 10.32.33
2 Tim. 4.7.8.

whereof wee shall in due time reape a plentifull haruest, if wee faint not, *Dan. 12, 3, Rom. 2, 6, 7; Math. 19, 28, 26, 3 Cor. 9, 6, Gal. 6, 7, 8, 9, 10.*

11 We shall be sure to get and keepe a good conscience: wherof such peace, boldnesse, security; and heauenly ioy will follow in vs, as passeth all vnderstanding, and no carnall man can possibly fele, but onely those for whom the kingdome is prepared; because it is the beginning of it in this world. *Prov. 15, 15, Rom. 5, 1, 2, 3, Phil. 4, 7:2 Cor. 1, 12, Rom. 14, 17.*

12 Briefly, which is the summe of all, wee shall get this assurance, that Iesus Christ is our Sauiour, anoynted for vs,

{ Prophet,
our { Priest,
 { King:
having made vs also King and Priests
to our God for cuermore.

*Apoc. 1, 6.
1 Pet. 2, 9.*

Some

Sense necessary Questions appertaining hereunto.

1 Offenselesnesse in sin.

Quest. Can any man liuing without feeling of his sin, & misery by it, or of his spirituall pouerty, haue any sound hope of saluation by Christ?

Answ. No: Christ is a Physician onely to them that are sicke, a deliuener of them who feele themselues in prison, calls them onely that trauell and are ready to faint vnder the burthen of their sinnes. Luke 4,18, Es. 61,1. Mat. 11,29,30.

2 Of obstinacie or wilfulnesse in sin.

Quest. Can any who continue wilfully in any one sinne, refusing to bee ruled by the word of Christ and his Ministers in all things, hope for eternall life by Christ, or the fauour of God?

Answ. No: they that come to Christ, must

Luke 9,23.
Matth. 11,30

Mat. 16.24.25.

Act. 3.22.23.
Luk. 10.16.Iam. 2,17,18,
Heb. 12.14.

must follow him, forsaking theselues, taking vp their crosse daily, and learne of him to beare his yoke, if euer they will finde rest vnto their soules. They must heare his voice, or els they shalbe destroyed from among his people. For they that despise Christes messengers, refusing to heare them, despise him; and all that boast of faith, must shew their faith by their works, to bee a liuing faith, else it shall no more profit them then the faith of the diuels: yea all must follow holines, without which no man shall euer see God with comfort. The Lord also threatneth, that whosoever liues but onely in one knowne sinne, shall die the death, his bloud shall bee vpon him, *Ezek. 18,10,21.* And if he wil not doe his indeuour to finde out his sinne, it is all one before the Lord: and much more if he shall sinne presumptuously, *Num. 15,30,31.*

3. To whom sound comfort belongs.

Quest. Can any but they who indeuort to walke with God in holinessse

holinesse all their daies, haue any comfort that they shal be heard in their distresse, or can they pray?

Answ. No: for the iustice of God will not admit it. For he that turnes away his eare from hearing the Law, his prayer is abominable. And what maruell is it, if God call to vs, and wee will not heare to obey him, though he heare not vs, when we call and cry to him? Therefore we must hold this rule for certaine, God heareth not obstinate and impenitent sinners: according to that of the Prophet; That if we incline vnto wickednes in our hearts, God will not heare vs: neither can we be sure that we shall never be confounded, vntill we haue respect to all his comandements. *Pro. 1, 24, 25, 28, 29. Job. 9, 31. Esa. 1, 15, and 66, 2, 3, Psal. 66, 18, & 119, 6. Ezek. 8, 11.*

Pro. 28, 9.

Experiment generall.

Try whether we can find any soud comfort in our prayers, that God will heare vs in the day of our affliction or any time of neede, or heare any other praying for vs; or that any one of

of the promises of God belong to vs, or so much as beleue any Article of faith with comfort, vntill wee haue soundly repented of all our sinnes (our knowne sinnes particularly, vnknowne generally,) with a full resolution to know the Lord, and feare him, walking in al his commandements for euer, & departing from euery sin, *Psal. 32, 3. 4, 5. Ios. 7, 10, 11, 12, 13, 19, Act. 11, 23.*

4 Of the causes of back-sliding.

Quest. **S**ith sinne hath such fearefull effects, and men void of feeling of their sinne, are in so dangerous a case: how come a number, who haue had some good feeling, to such coldnesse in religion, hardnes of heart, and senselesnesse in sin, as to make no conscience almost of any sinne?

Answ. 1 By a vaine conceit that our case is good enough, comparing our selues with others, and not with the law of God and the image of Christ, to which we should daily be more conformed: and by forgetting that we should every

euer day grow better and better vntil we come to perfection; and that when we goe not forward in Christianity, we goe backward in Gods iust judgement, for making so base account of those beginnings of his heauenly gifts. *Gal.* 6.4. *Psal.* 92.13.14. *Ephe.* 4.13,15. *Heb.* 6.1.2.3.4.5.6.7. *Mat.* 25.

2 By neglecting the meanes of the preseruation & increase of grace: as of liuing vnder a holy Minister ordained of God, ordinary hearing, reading of Scriptures, & other good books, constant receiuing the Sacraments, conference, prayer, meditatio, examination, fasting, & the like: or doing these things for a fashion only without reuerence; or at least not waiting on the Lord for the fruit of them, or neglecting our calling, or being any way vnfaythfull or negligent therein.

3 By committing some grosse sin, or liuing in some knowne sin, without effectuall repentance, as *David*: or not glorifying God according to our knowledge of him, in practicing al holy duties which he requireth: or at least

M

not

Mar.4. 24. 25.
Heb.10.24.25.
38.

not receiuing the loue of the truth soûdly, but onely a taſt of it, or for a fit to ſerue the time. *Mat. 25.29. Rom. I, 21.22 24.26.28.2 Thes. 2.10, II.12.*

4 By ouermuch greedinesſe in ſeeking earthly things, whether our pleafurs, profits, eaſe or credit, or ſafety frō troubles, which ſteale away our hearts & choke grace; or ſeeking them more then Gods glory & his fauour, with the things which concerne his kingdome, or with the neglect herof, & of the ſaluation of our brethren. For our loue cannot be in the highest degree to two contrary Masters : but as it increaſeth towards the one , it decrcaseth towards the other. Neither will our iealous God part our loue with the world: for either he will be loued with all the heart, & with all the ſoule, & aboue all earthly things, or not at all. *James 4.4. Mat. 22.37. Luke. 14.26.*

5 By familiarity with the enemies of Gods religion, or men notoriously prophane, or lukewarme professors: for it is the iuft iudgement of God to leade vs into temptation hereby, ſo giuing

*Mat. 13.22.44.
45.46.
Luk. 8.14.
Mat. 6.33.10.
9.38.
Mat. 6.24.
I Joh. 2.15.*

uing vs vp for these sinnes. *Psa. 26.4.5.*
and *16.3.4.* and *15.4.* *Prov. 22.24.25.*
Deut. 7.1.2.3.4.5,

5 Offinall Apostacie or backsliding: whe-
ther a child of God can fal away finally,

Obiect. But if I finde once that I am
a childe of God and in his
fauour, I may be sure that I cannot fall
away vtterly, nor yet lose his fauour;
although I keepe not so strict a course,
but somewhat follow my pleasures &
frame my selfe a little to the tyme, or
liue in some things of which I am not
perswaded that they are good, or for
which I see no great warrant, or omit
some lesser duties. For God is vn-
changeable in his loue, that whom hee
loueth once, he loueth to the end; and
so infinite in his mercy, that he cannot
take it from his, vtterly: besides that
in many things we sinne all

Answ. 1. Sathan can transforme
himselfe into an Angell of light, per-
swading thee all is well, when it is no-
thing so: for thou maiest goe as farre as

2 Pet. i. 10.

Psal. i 19. 6.

Herod or Judas, yet be in no better state than they. Therefore it is good to follow the aduice of the holy Apostle Peter, to giue all diligence to make thy calling and election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practise of true piety.

2 Be it so, that thou art the childe of God, and in his fauour : yet liuing in or committing but some one small sin in thy account, or for doing that wherof thou hast no warrant ; or wherein thou doubtest that thou offendest God, vpon what fayre pretence soeuer thou doest it, thou maiest indanger thy selfe not onely to lose the feling of the Lords fauor & loue, but also all the experiments of his kindnesse, & gracious familiarity ; & moreoeur bring vpon thee all the miseries befalling the impenitent person mentioned in the first help of our examination, pag. 23. 24. 25. 26. 27. saue only the two last : as some of them thou art sure to feele, if thou prevent them not by speedy & earnest re-pentance : so that thou maist come to

that

that estate, as if thou hadst al the world, thou wouldest willingly giue it to bee assured of Gods fauor; or else to haue his hand to lie heauy vpon thee all thy life long, as vpon *David* after his adultery and murthrer, that thou wilt think it madnesse, to buy the sweetest sinne at so hie a rate. Let that feuerity against *Moses* and *David*; the dearest seruants of the Lord, warne thee herein; for this hath the Lord promised to his as a gracious fauor, that hee will correct their offences with the rod, & their sin with scourges; because he will not vtterly take his mercy from them, nor damne them with the reprobate.

Psal. 89.30.31
32. 33.24.35.

Rom.11.29.
Esa.49.15.54.
10.49.20.21r
Ioh.13.1

6 *How to recover the feeling of the Lords fauour, and to obtaine the remoueall or sanctifying of his iudgements unto vs.*

Quest. **B**ut how may I recover the feeling of the Lords fauour and remooue his hand when it anyway lieth heauily vpon me?

M 3

Answ.

Lam. 3,39. 40.

2 Sam. 12,7.8.
10.11.
Psal. 51.

Answe. The Prophet *Jeremy* answeres; Thy sorrow being for thy sinne, thou must search and try thy waies, and turne againe vnto the Lord. 1. Thou must by diligent searching finde out thy particular sinnes as neere as thou canst. 2. Thou must acknowledge them according to their nature, with grieve and sorrow of heart, aggrauating them (according to their circumstances) to increase thy vnfained sorrow and repentence; as *Nathan* doth the sinne of *David*, and as *David* himselfe. 3. In the sense of thy sinne, loathing it, and condemning thy selfe for it, thou must cry earnestly for pardō, in & through Iesus Christ, not resting till thou finde comfort. 4. Thou must offer thy selfe to god to serue him all thy daies according to the strict rule of his word, watching against & abhorring al sin, but especially those wherby thou hast most dishonored & offended his heauenly Maiestie, or wounded thine owne conscience. So applying to thy selfe the comfortable promises of the Gospel, as they are set down before in the Articles offaith, waiting

waiting vpon the Lords mercy, by continuing in ^a instant prayer, thou shalt at length vndoubtedly find true comfort, thogh he defere longer (as sometimes he doth when we haue made smal reckning of his fauour, or greiued his Spirit by some haynous sinne) and in his due time thou shalt haue his hand remooued, or much comfortable experiance of the sanctifying of his corections vnto thee.

*7 Of the certainty of Gods fauor,
and how it is increased.*

Quest. **B**vt when may I bee out of doubt of this fauour of the Lord?

Answe. Then and so long onely as thou makest conscience, thus to walke with thy God, in all his commaundements as his obedient child, and doest stedfastly purpose so to continue all thy daies, thou maiest be assured of his loue, as of thy tender Father: and still euer more and more as thou increasest in more obedience. Thine owne experiance

^a Thou must preuaile as Jacob wrestling and weeeping: hold fast let him not goe before he haue blessed thee: he will certainly doe it.

Hos. 12. 3. 4.
Meditate with all vpon the rules of our direction in our examination, chiefly rule 8. 9. 10.

rience shall teach thee; for his loue herein is as the loue of fathers and mo-
thers, but that it is so farre aboue theirs
as the heauens are aboue the earth. *Esa.*
49.15.16.17.&c.55.8.9.

Therefore we are oft to consider of our growth, that it be sensible: As in trees, vntill they come to their full greatnes; in children till they attaine vnto their vigour; in good scholers apparent in their yearly examinations. As these are more esteemed, the more they grow: trees in bignesse and store of good fruit; children in stature, obedience and wisdome; scholers in the best learning and nurture: so is it with vs in Christianity. And as the scholers are by their profiting incouraged to go on with cherefulnesse and boldnesse, so likewise the obedient child of God growing as in grace, so in all comfortable assurance. *10.15.2.2.Pe.3.17.18*

I Hinderances of our assurance
of Gods fauour.

Quest **H**ow comes it to passe that so many doe neuer attaine to any assurance of Gods fauour that they are in the state of grace, but remaine alwaies doubtfull, especially when once their consciences are a little awaked, or else come to lose their assurance of it?

Ans/w. In most it commeth to passe because they neuer regard the getting of it, as not worthy their labour; or for that they thinke it vnpossible to be attayned; or else content themselues with some common hope, at least that they shall doe as well as others, and that God is mercifull.

But of those who haue and doe still desire to attaine it, many are vsually hindered, thorow some of those causes of backsliding, mentioned in the fourth question before, page 156. as namely, Thorow conceitednesse of the goodness of our spirituall estate, and so, by not

For this see it
more at large
in Maister By-
fields little
booke of the
Signes and af-
furance of
Gods lone.
pag. 8.9. &c.

not labouring to grow better and better euery day. Or by neglecting some way, the meanes of the preseruation and increase of grace. Or by committing or living in some knowne sin. Or else for not glorifying God according to our knowledge of him. Or for not receiuing soundly the loue of the truth. Or by that ouermuch greedinesse in seeking some earthly thing. Or it may be, thy familiarity with the wicked. But most commonly it is thorow want of care and conscience, to examine seriously from time to time our spirituall growth in grace, both in the subduing and mortifying of euery sin more and more, chiefly sinnes following our nature and calling: and withall for lacke of trying our daily increase in euery Christian grace, and in strength to performe each holy duty more conscionably.

How

How a holy and sound Christian may
want the feeling of Gods fauor, and
so of this assurance.

Quest **B** Vt may not a Christian
byfethis examination, and
also haue in himselfe truly this growth
in all graces, and yet want this assur-
rance?

Answ. Yes, in case of melancholy,
where the ill and noyfoine humors of
the body doe darken the light of the
soule, that it cannot so much as see
much lesse feele it owne happy estate,
and especially when Sathan thorow
the Lords permission, gets his aduan-
tage to hinder this mercy.

And so likewise in some spiritual de-
sertion or temptation, it may fall vpon
any of vs, euен the dearest seruant of
God: as vpon *Job* and *David*, for the
humbling of vs for a time, to awake vs
out of our security, or to try vs what
reckning we make of the Lords fauour,
what we will doe for the attaining the
same againe; that wee may learne to
esteeme

esteeme better of it, and to bee more carefull to retaine it when we haue recovered it, and euer to giue it better entertainment: or to make his seuerity, Iustice, power, and mercy more knowne, in giuing to Sathan the greater foyles, to his owne the greater deliverances, & in making his tender care more seene in wathing ouer them in their greatest distresses, and the like. And finally, in many of the deere Saints of God, this much hindereth their assurance thorow their owne ignorance & Sathans subtily, that they looke more at themselues, to find perfection in themselues, then at Christ in whom alone their perfectiō is; & so that they more pore vpon the weaknes of Gods graces in them, then consider the soundnesse of the same, or the sufficiency of Gods grace in Iesus Christ, and of Christs merit; with his perpetuall intercession: appearing euer before his Father for them, for their iustification, and saluation, & to cause them euer to bee accepted of him. Thus it is commonly in al those poore soules

Col. 1.10.

2 Cor. 12.9.

Heb. 7.25.

soules who so much complaine of the hardnesse of their hearts, and that they cannot bee sufficiently humbled for their wants and other sinnes, or that they cannot beleue. Which altogether forget, or are ignorant hereof, that all our righteousnesse whereby we are iustified in the sight of the Lord, and shall euer stand with boldnesse before our God, is wholly in Iesus Christ, out of our selues; and made ours onely by our faith in him, apprehending and applying him & his righteousness vnto our selues. That our faith is not any part of the matter of our Iustification, but the hand meerly to apply Christ vnto vs. Neither is it the truth and strength of our faith, but the truth and soundnesse of it, which thus layes hold on Christ to make him ours, though it bee but as the withered hand for feeblenesse; or for quantity, but as the grayne of mustardseed. And so for all other graces of the Spirit, they are only to manifest our faith, & the soundnesse of it, & so the truth and certainty of the Spirit of God dwelling iu vs. In

all

Rom. 3. 22. 23.
to the end.
Rom. 4. 5 .6. 7.
&c.

Rom. 8. 12. 3.

Rom. 10. 31. 32

Mar. 9. 23. 24.
Luke. 17. 5. 6.
Mat. 12. 20.

Mar. 12. 33. 35

Gal. 5. 22. 23.

Mar. 9.23.24.

2 Cor. 12.8.

Esa. 64.6.
 Rom. 3.27.28.
 & 4.1, 2.3.4.
 &c.
 Rom. 11.32.33
 34.25.
 Phil. 3.8.6.

all which graces this is a cheefe part of our perfection, to bee able to feele and bewaile our imperfection; and in them all, we moreouer are indeed, and in Gods account, such as we vnfainely desire and striue to bee. This therefore is the wisdome and goodnesse of our God, to leauue such wants & weaktiesse in his dearest seruants, to beate downe the pride of our hearts (wee being all in this behalfe exceedingly prone to be iustitiary Pharises) & thus to drieue vs altogether out of our selues, to make vs to deny al our own righteousnesse, accounting our best workes but as filthy clouts, for the impurity cleauing thereto ; and to teach vs to giue all the glory and praise; both of our iustification, and saluation, to him alone in Iesus Christ ; and to esteeme all but losse and dung in regard of Christ, and that we haue inough, if we be found cloathed in the glorious robes of his righteousness : and in a word (as blessed Paul speaketh,) that wee may bee found in him, that is, nor hauing our owne righteousness which is of the law,

but

but that which is through the faith of Christ, euен the righteousnesse which is of God through faith.

In these cases the cure of the body by Physicke is to be looked vnto, according to the direction giuen before in the 6. Commandement, to them who are any way troubled in minde, pag. 75. 76. And so likewise in the meanes how to recouer the feeling of the Lords fauour. *Quest. 6. pag. 161.* And chiefly our stedfast beholding Jesus Christ, giuing God all the glory of our iustification and saluation, and so of his fauour and loue in and through Christ alone.

*The most certaine and infallible meanes
to attaine vnto the strong assurance
of the Lords fauor.*

Quest. **V**Hat is then the most certaine and vnfallible meane to come to this strong assurance of the Lords fauour, and of our present and eternall happinesse, so as let Sathan and all his instruments, loose vpon vs, though they may daunt

vs, and it may bee for a time cause vs to stagger thorow vnbeleefe, yet shall not be able to driue vs from this assurance.

Answ. The daily practise of the triall of our spirituall estate ; ioyned with humiliation and instant Prayer, especially this sound & constant course of examining our selues from Sabbath to Sabbath, in our preparation to come before the Lord according to the direction, pag. 21. And chiefly by turning our eyes from our selues, and our owne imperfections, in the feeling of our wants, to Iesus Christ, and that absolute perfection to be found in him. For this true beholding Christ, & this alone, is it that can indeed bring vnto our soules (vpon certaine grounds and vndoubted demonstrations) that peace & ioy of conscience, passing al vnderstanding, & that confidence, boldnesse & assurāce which can neuer be appaled when by the euident testimony of our conscience, we find lively fruits of our faith and of Gods spirit; though not in that measure which we doe desire, yet in

in truth & soundnesse, & in the longing desire of our soule; and that we doe not liue in any one sin, so farre as by wise & carefull searching wee are able to finde it out, but hate & abhorre euен the verie least; and contrarily that wee haue not onely begun, but also doe increase in strength, and still more and more, striue to walke in euery commandement of God without reprove, and that of true loue to our Lord and Sauour. The reason hereof is because these (as we said) are the vndoubted euidences of Gods holy Spirit dwelling in vs, and the vnfallible fruits of a liuing faith. And because this vnfained desire to performe a constant, cheerfull and perfect obedience, is the onely true triall of a good and naturall childe, yea of an obedient seruant, a loyall subiect, a faithfull spouse, a liuing member of Christ, one in whom Christ dwels & remaines, & such a one as is by Christ made a right heire of all, to raigne with him for euermore. Vnto this indeauour all the promises are made through the whole booke of God, both for this and

Gen.17.1.

Gal.5.22.33.
Iam..2.18.Mat.4.1.6.
Iam.2.Psal.103.17.13
Ioh.1.7. &
2.4.
Psal.119.1.2.
7.
Mat.12.33.
Ier.17.10.

Mat. 25. 21. 23

eternall life. This alone can shew our heart, which is otherwise deceitfull aboue all things. And finally because according to this indeauour wee must be iudged at the last day.

The Sacraments a speciall meanes for the increase of our faith.

Quest. **B**ut may not the Sacraments bee a gracious and a special meanes for the increase of our assurance?

Answ. Yes, they in their right vse are amongst the principall of those meanes ordained by the Lord, to keepe vs from backsliding: and so for the preseruation and increase of grace, mentioned in the causes of backsliding. Seeing they are the Lords seales, for the fulnesse of our assurance, both of forgiuenesse, and of his fauour in Christ's blood: and so speciall helps for the stirring vp and increasing of all the graces of God in vs, and consequently of all spirituall strength and assurance.

Quest. When is our Baptisme such a seale and assurance to vs?

*Quest. 4. cause
2. pag. 257.*

Answ.

Ques. When wee beginne to make conscience of our wayes, and are in some sort able to walke in all the good wayes of God, and so in newnes of life, and are purged from our sinnes and corruptions wherein we haue liued, having the strength of our corruption abated in vs. This is nothing else but the inward & powerfull Baptizing by the word and spirit of Christ, whereby we are fully assured that our sinnes are washed away by his bloud, and that we are ingrafted into Christ, & within the couenant of grace, & that our Baptisme is effectuall vnto vs for our saluation, & a certaine seale thereof. And as we feele this inward Baptisme, that is, the spirit of Christ more framing vs to this holy patterne, so is our assurance still more increased.

Quest. What are we to do that the Sacrament of Baptisme, may bee thus effectuall vnto vs?

Answ. By oft meditation (especially whensoeuer we see that Sacrament administered) of our owne duty & couenant wherewith wee are bound by our

Ephe. 5.26.
1 Cor. 6.11.

Mat. 3.11.
Ioh. 3.5.
Rom. 6.34.
Gal. 3.27.

Mat. 28.19.

Ioh. 3.16.
Rom. 5.6.8.9.
10.

Rom. 6.3.4.

tisme, and that we are not our owne, but the Lords; being by our Baptisme wholly conſcrated vnto his Maiesty. And withall by labouring (chiefly in beholding the action of Baptisme) to apply vnto our felues the loue of God giuing his Sonne, and of Christ Iesuſ, offering himſelfe for vs; yea by applying effectually vnto our felues the me-rit of his death and paſſion, euē of his precious bloud ſhed for vs, for the waſhing away of our finnes; that ſo the Lord may by his ſpirit cleaſe vs, not onely from the guilt, but alſo from the filthineſſe of our ſinne, ſtill mortifying and burying the remainder of the corruption in vs, and rayſing vs vp daily to walke more cheerfully in newneſſe and holineſſe of life?

Quesſ. When is the Lords Supper ſo effectuall for our full assurance?

Anſw. When our ſoules are through the ſame nourished to eternall life, by the body & bloud of Iesuſ Christ crucified for vs, & when we feele a further growth in grace, and ſo thereby, a further confirmation, that wee are in the

the couenant of grace, and in Gods loue and fauour.

Of our preparation to the Lords Supper.

Quest. **V**V^Hat are wee to doe that it may bee so effectuall and powerfull vnto vs, thus to nourish and increase our assurance?

Answ. To the end that the Lords supper may be so powerfull, & effectuall, wee are to doe somethings before our receiuing, somethings in the very act of receiuing, somethings after.

Quest. What are we to doe before?

Answ. Wee are first to consider the necessity of our preparation, before wee draw neere vnto the Lords table.

2. What ones we ought to bee whom the Lord calls to this Sacrament, and to whom it belongs. 3. That we understand the meaning of the Sacramentall signes & actions, & be able spiritually to feede vpon Christ, by and thorough the outward signes. 4. That we haue a true and liuely feeling, that wee stand in present neede of the Sacrament, and

For your better helpe in this blessed worke, I refer you to those worthy Treatises written of purpose:
Of our preparation to the receiuing of the Sacrament, hauing here onely pointed at the heads.

so can come hungring and thirsting after it

1. Cor. 11.31.
Leui. 10.3.&
22.3.
Exod. 19.22.

1 Cor. 11.28.

2 Chro 30.18.

29.

1 Cor. 11.29.

30.31.32.

Mat. 7.2.

Psal. 4.4.5.

Mark 4.24.

For the first of these, viz. the necessity of our preparation, wee are chiefly and most carefully to looke vnto it, because the Lord is a holy God, and will bee sanctified in mercy or iudgement, in all who draw neere vnto him, especially in his chiefe ordinances, as namely in this. And therefore hee hath so seuerely commanded and enioyed all sorts, first to examine and try themselues, and so to eate of this bread and drinke of this cup, and hath moreover shewed himselfe so seuere to his owne people, for their vnreuerent coming to this Sacrament. And finally, we may expect that God will measure vs a measure, in blessing & assurance, according to the measure of our preparation, and care to come before him.

2. For the second, that is, what ones we ought to be whom the Lord calls to this banquet. Wee ought to be such as desire vnfainedly with all our hearts to walke humbly in ~~all~~ this couenant of the Lord all our dayes: for to such onely

onely this seale of Gods couenant doth appertaine. And to this end, wee are euer to try and examine our selues, in a more serious manner, before our receiuing of this Sacrament, (though before each Sabbath we are to doe it for our better preparation) yet then more carefully according to the direction for the time of our examination, *pa. 21, Sect. 4. 12.* That we may not come lying in any one sinne, so farre as by our diligent search we can finde them out, but that we labour to bring our hearts, to an vnfained sorow for them, and a true hatred of them all; euен of the very corruption still remaining in vs; so to preuent the Lords chastisements, and corrections for our carelesnesse herein. And moreouer that we be such as haue set our selues, at least in the full purpose of our hearts, to walke in all the commandements and ordinances of God all our daies, and so doe feele both the law and Gospell of Christ powerfull in vs, to the increase of our sanctification, and saluation. Finally, that we haue begunne to be such both for

Rom.7.22.25.

for our faith and repentance, as our God requires of his people. And then though wee feele not our selues to bee such, in such a full measure of conformity as wee desire, yet if wee perceiue that wee bee such in the inner man, that is, in a longing desire to bee such, and in a full and constant resolution neuer to rest vntill wee attaine thereunto; Christ hath ordained this Sacrament for vs, both to assure our hearts that we are they for whom God hath giuen his Sonne, and also to increase our spirituall strength and all his graces in vs.

*1 Cor.11.24.
25.26.
Exo.13.8.14.*

3. Wee are to be carefull that wee vnderstand the meaning of this Sacrament, and also that wee be able by the outward signes and actions which wee see, to conceiue and be put in minde of the inward graces signified thereby; and that in such sort, as we shall see after in our manner of receiuing, what is to be done of vs then presently as wee are communicating.

4. For the fourth, wee are to bring our hearts to a liuely feeling, that wee pre-

presently stand in neede of this Sacra-
ment, and so can come hungring and
thirsting after this spiritual nourishmēt
which wee shall be able to doe when
we bring our soules to a right sense of
these things. 1. That both our faith and
repentance, & so al the graces of God,
yea the whole new man is exceeding
weake in vs, especially in regard of the
time and meanes which our God hath
vouchsafed vs, and chiefly in temptation;
which by our sound examinati-
on of our selues, wee shall easily dis-
cerne. 2. That it stands vs vpon to
striue forward to perfection, and that
without doubt we are but hypocrites,
if we thinke our selues perfect ynough,
and seeke not to be perfect, as our hea-
uēly Father is perfect; & that we must
needes goe backward in Christianity
if wee goe not forward. And finally,
that he who hath the Spirit of Christ,
cannot chuse but work forth his salua-
tion both in feare and trembling. 3.
That God hath specially ordained this
Sacrament, as a most powerfull meanes
for nourishing, and confirming these
heā-

Mat.5.3.4.6.

Mat.5.48.
Phil.3.13.

Phil.2.12.

heauenly graces in out soules, and so
for strengthening the new man. For
so much as it doth effectually apply
vnto vs, and assure our consciences of
the forgiuenesse of our sinnes, through
the bloud of Christ: from which assu-
rance chiefly, as from a liuing fountaine
both the grace of adoption, & also the
graces of sanctification doe issue and
proceede. And thus much for that
which wee are to doe before our recei-
uing.

*What we are to doe in the time of the ad-
ministration of this Sacrament.*

Quest. **B**ut what are wee to doe
in the time of the ad-
ministration, that we may doe it with
fruit and comfort?

Answe. Wee are to labour accord-
ing to the instruction & commande-
ment of our Sauiour, to bring our hearts
to an inward feeling of all that which
outwardly is done: because otherwise
we dishonor God, profane his holy Sa-
crament, and deceiue our owne soules,
if we thinke that the outward action
alone

Luc.22.19.
Ioh.4.23.
I Cor.11.24
25.26.29.

alone will serue the turne. And this we are to doe, not onely when the Minister goeth to the Communion table, but from the beginning of the publique prayers vnto the end, (the whole action of the congregation assembled to receiue the Sacrament, beeing termed by the name of breaking of bread) more specially in these particulars.

1. Seeing the bread and wine vpon the Lords table ,prepared & consecrated by the word, prayer and thanksgiving of the minister,vnto this holy vse; we must with ioy of heart ,remember and euuen behold, how Iesus Christ was prepared & sanctified in his whole life, to bee the onely and all-sufficient meanes of nourishing our soules to eternall life, and of preseruing vs in the state of grace, yea of strengthening and refreshing vs in all our troubles and temptations.

2 When wee see the bread broken and the wine powred out by him, then must wee with grieve and indignation of heart, thinke of our sins which crucified

Act.20.7.

Ioh.6.27. & 10
36. Et.17.16.

Zach.12.10.
1 Cor.11.25.
26.

Ioh.3.16.
Rom.8.31.
1 John.3.23.

cified and pierced our Lord and Sauour, causing him to suffer so infinite and vnspeakable torments, and euen to be a man of sorrowes. And withall are wee then rightly to consider of the infinite iustice of God, and his anger against sin, that could not haue beeene appeased but by this meanes alone.

3 When we see the bread and wine offered vnto vs by him, and doe heare him in Christs name command vs to take, to eate and drinke; then must wee with ioy and thankfulnessse of heart, meditate of the wonderfull loue of God towards vs, not onely in not sparing his owne sonne, but in giuing him for vs; and moreouer also in offering him thus vnto vs; and commanding vs to beleue in him, so feeding on him spiritually.

4. In taking the bread and wine, and in eating and drinking the same; wee are to stir vp our soules by faith, to lay hold vpon, and to apply to our selues all the merits of Christs passion; and to assure our selues, that all which hee suffered is thus confirmed to bee ours, and

and that by those vnspeakable torments of his owne Sonne, Gods anger is fully appeased, & his iustice fully satisfied for all our sinnes. Thus to indeuour to feede ioefully thereupon, that we may not onely feele our selues fully satisfied thereby, yea refreshed and strengthened against all temptations, but also quickned and enabled to walke more cheerfully in a holy obedience.

5. Beholding them who communicate with vs, to stir vp our hearts to beare a louing affection, as to them, so to all Gods people, being partakers with vs of Iesus Christ, and admitted with vs into the same high dignity.

6. Hauing thus receiued these vnvaluable benefites at the Lords hand, to offer vnto him againe, with ioy and all thankfulnessse of heart, not onely the sacrifice of almes, *Viz.* Something according to our ability, for the relieve of the poore, and also of praise; but euen to offer vp anew our bodies and soules to serue him in more holinessse, all the daies of our life; in token of our thank-

Heb. 13.16.
Hos. 14.3.
Rom. 12.1.

thankfulnesse for this inestimable mercy of our redemption, and for this fatherly care in thus ordaining this Sacrament for the strengthening of our faith, so to nourish vs to eternall life.

*what we are to doe after the ad-
ministration ended.*

Quest. **VV**Hat are wee to doe after our receiuing, and the whole administration thus ended?

Answe. To try what increase of ioy and comfort wee feele wrought in vs by the Sacrament, in our further assurance of Gods loue and fauour in Iesus Christ : and so what further resolution we find to leade a holy life, which wil by Gods grāce follow in vs if wee haue bin partakers aright. If we perceiv not this working, then are we wisely to consider, whether god may not iustly depriue vs hereof, for want of care in our preparatiō; which if we find, we are presently to humble our selues before God in reuerent prayer, with vnfained repentance, for this our grieuous

uous sinne, that iudging our selues
we may not be iudged of the Lord. If
wee cannot iustly charge our selues
with any such negligence in our pre-
paration, but that we haue done our
diligence to prepare our selues, and
yet cannot feele this assurance and
working, then are we in instant prayer
& supplication to waite on the Lord,
in the vse of all other the holy meanes
ordayned to this end, especially vsing
more carefull examination of our own
hearts and waies, that we liue not in
some sinne vnrepented of, or at least in
the omission of the practise of some
necessary duty. But if contrarily wee
find our assurance and comfort increa-
sed, and thereupon also our holy refo-
lution, euer to walke more cheerefully
with God ; then are we to returne
humble thankes for it to his heauenly
Maiesty, and begge of him the per-
fecting of this good worke in vs; to re-
solue to doe our endeauour to come
to this holy banquet, and that rightly
prepared; & to be more carefull all our
daies to performe all our holy vowes,
chiefly

chiefly those which we haue so publiquely renewed in the presence of his people: to obserue more consonably euery part of this our couenant with him, neuer sliding back to turne to any of our former sins, but to striue & haste forward with all ioyfulnes towards the marke and the full fruition of his kingdome and glory.

This will vndoubtedly bring vs such a strong assurance, that the gates of hell shall neuer preuaile against vs, but that we shall stand firme & sure against euerie assault of Satan; and that we shal find the kingdome of heauen whilst we are here vpon earth, & an entrance opened abundantly to the full fruition of the eternall kingdome of glory.

But for this matter of our assurance thus increased by the Sacrament, I refer you (as I said) to the larger treatises written of purpose for the further direction and assurance of Gods people herein. And thus much for the manner of our fruitful receiuing the Sacramēt, & the means wherby we may come to most strong assurance of the Lords loue

loue and fauour towards vs: & that it shall
 neuer be vtterly taken from vs.

*Quest. Are there not some speciall preser-
 uatiunes against every sinne?*

Ans^w. Yes; these following.

1 **T**hat we be resolute to chuse rather to
 endure any misery, then to sin against
 God: as *Joseph, Daniel, and the three chil-
 dren. Dan. i. 8.*

2 That we consider the heynousnes of the
 least sin, that it is against Gods infinite Ma-
 iesty, & the riches of his bounty in giuing
 his owne son for vs: also against his honour,
 and that loue & loyalty which we profess
& owe vnto him, for al his goodnes & mer-
 cies; & likewise against our couenant with
 him, deseruing the eternal curse of God: &
 more, by the fearfull punishment of the sin
 of the Angels, of *Adam, Lots wife; so of Mo-
 ses, Vzzah, Saul, David, Ezek. Iosia,* & chiefly
 that inflicted vpon the son of God himselfe
 for our sinne: so to accustome our selues to
 subdue the very least sins, seeing a child of
 God cannot looke to carry away the least
 fault against knowledge & conscience, vn-

1 Chro. 13.
10.
2 Sam. 6.7.
Prou. 5.8. & 6.
25.27.28.
act. 24.25.16.
Mat. 24.44.
46.

Let thy gret
deliuernce
neuer depart
out of thy
heart.
Iooke to
this as thy
life, thou
that desirest
to be kept
from all
cuill, & find
the comfort
that is in
godlines: re-
member
when Dauid
was catched
and when
God hath
reuealed
himself most
familiarly
to his.

punished, without speedy submision and amendment. *Num. 20.24. Deu. 3.26.*

3 That we warily resist the first motions to any sin, & be careful to auoid euery occasiō thereof, as wee doe of infectious diseases.

I Thes. 5.22. Gen. 39.10.

4 That we liue alwaies as in Gods preſeſce, whose eie is euer on vs, & who may take vs away on a ſudden: remembring alſo our appearance before him: ſo making euery day as our laſt day, alwaies prepared to giue vp our account. *Gen. 17.1. Job. 32.22. 2 Cor. 5.10.*

5 That we keep continually a fresh remembrance of gods great goodnes, eſpecially his chiefest mercies, bodily & ſpiritual, ordinary & extraordinary, to ſay alwaies as *Joseph*, *How can I do this, & ſin againſt my good God?* *Pſal. 103. 2.3.4.5. &c, 116. 12.26. 3. Gen. 39. 6. Nehe. 6. 11.13.*

6 That wee be walking euer painfully in our ſpeciall calling with God, as in the eye of our tender Father, that Sathan may neuer take vs out of our way. And ſo in the conſcionable vſe of al the meanes of grace *Pſa. 91, 11. Deut. 30.15, 19.20.*

7 That we keepe withall a perpetuall me-
mory of the former misery of finne, and
bles-

blessings of righteousnesse.

8 That aboue all we vse feruent prayer
vpon all occasions, to be kept by these
preseruatues. *I Thes. 5.17. Ephe. 6.18,*

*Quest. What meanes may we vse to keepe
alwaies a tender conscience?*

Answ. These following principally.

1 **T**HIS weeklye practise of confide-
ring our waies, & carefully obser-
uing how we growe, *Psal. 119.59. Iam. 1.25.*

c Let ex-
perience
teach thee.

2 Carefull vsing all the meanes of grace,
neglecting no one. *2 Tim. 1.6.*

3 Auoiding presumptuous, or grosse sins.
Psal. 19.13.

4 Companying familiarly onely with the
godly, auoiding the company of the wicked
so farre as is possible, reproving their euill
behaiuour, where we may conueniently, in
all wisdome, bearing euer a secret detesta-
tion of their sin. *Pf. 15.4.& 16.3.& 119.63.*

5 Watching against wordly cares & de-
lights, that they steale not our hearts away
from the Lord, and the duties wee owe to
him, *Mat. 6.24. & 13.22. Lu. 21.34.*

If we thus watch that we may neuer of-

Psa. 123. 2

Psal. 123.2

fend the Lord in the least matter, but euer
keepe all his commandements, hauing our
eyes alwaies looking at him, as the eye of
seruāts looking at the hand of their masters
we shall not need to fear; he wil watch ouer
vs for good continually, & to sauē vs frō all
euill. So long we are vnder his protection,
his fatherly prouidence shal feed vs & sup-
ply all our wants: his watchfull protection
shall make vs safe.

*This is the generation of them that seeke him,
of them that seeke thy face, this is Jacob. Ps. 24.6*

*The way of the righteous shineth as the light,
that shineth more and more unto the perfect day.
Prou. 4.18. 19.*

*Such as beplanted in the house of the Lord shal
flourish in the courts of our God.*

*They shall bring forth fruits in tbeir age, they
shall be fat and flourishing. Psal. 92. 13. 14.*

*The louing kindnesse of the Lord endureth
for euer and euer upon them that feare him, and
his righteousnesse upon childrens children, unto
them that kepe his couenant, & thinke vpon his
commandements to doe them. Psal. 103. 17. 18.*

*When others are cast downe, then shalt thou
say, I am lifted up, and God shall sauē the hum-
ble person. Job. 22. 29.*

FINIS.

THE
SECOND PART OF
THE TRVE VWATCH:

Containing the Rule and
summe of PRAYER.

So plainly set down, that the weakest
Christian, taking any paines, may in a
very short space learne to pray of himselfe,
with much assurance and comfort: both to get
strength to obserue the Lords Watch, and
to helpe to turne away future iudgements,
or at least finde comfort in the euils
that are to come.

L V K E 21. 36.

*Watch and pray continually, that ye may be accounted worthy
to escape all these things that shall come to passe, and that ye may
stand before the Sonne of Man.*

E S A Y 62. 6.7.

Ye that are the Lords remembrancers, giue him no rest.

LONDON,
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1622.



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To the Right Honourable my
singular good Lady, L. Elizabeth,
Countesse of Huntingdon.

Vr SAVIOVR hath not without good cause (Right Honourable so oft called on vs to Watch and pray, ioyning these two together, and warning his Disciples in their greatest dangers to watch & pray, that they might not fall into temptation: and also charging vs all to watch and pray continually, that wee may be accounted worthy to escape al the euils that shall come to passe, and to stand before the Sonne of man: Because we can neither watch vnlesse we pray, to obtaine strength from the Lord by it, nor pray with any comfort or power vnlesse wee watch, nor euer get assurance to escape the euils that shall come on the world, much lessie the temptations of Sathan, and damnation of hell, and appear before our Sauour, vnlesle we both watch and pray. In regard whereof first my duty to the Maiesy of God, who prepared the *Watch* against so needfull a time, and after so graciously caused my poore desire therein to be accepted in his Church, hath encouraged me to endeavour to adioyne vnto the *Watch* this short direction for Prayer, as a

Mar. 13. 33. &
14. 38.

Luk. 21. 36.

The Epistle

second part and vnseparabell companion for the further good of his seruants, of whom fundry haue desired it at my hands. And secondly, your most fauourable acceptance of it, being dedicated vnto my Honourable Lord, perswading me of your Honours vnfained desire both to obserue this same, & walke in all the waies of the Lord, hage imboldned me to presume to offer this to y our Hono. Ladisship; To testifie my dutifull & thankful affectiōn to your Honor also: and withall my fervent desire that you may both walke hand in hand all your daies, in the selfe same narrow way of eternall life, being of the same heart and holy accord, enabled thereunto by the spirit of the Lord, obtained by continuall and instant prayer. That so ye may shine as glorions lights together in the earth, and after in the heauens aboue the brightnesse of the Sunne for euermore.

Mat.7.7.8.&21
12.
Psa.115.18.
Iam.4.8.
Esa.65.4.2.

This shall be in the meane time your key into the Palace of the Almighty, and to the presence Chamber of his glorious Maiesy: whereby you may bee admitted at all times, to most familiar conference, receiue immediat answers from his Highnesse: obtaine the riches and pleasures of his House, with the most precious iewels of his treasury, to adorne you far more gloriously then all the pearle & precious stones of all the Princes of the earth. All

Dedicatory.

which shall utterly vanish as the dimmest star, when the brightnes of your glory shal appear. You shall as Israel preuaile with your God, haue his Angels and all the hosts of heauen at your desire, all being at a perpetuall league with you. You shall vanquish the diuels and put them to flight, ouerthrow the plots of the wickedest, and be accepted in your praiers for the Church. Your Honor shall thus subdue in your selfe each corruption, bring euery thought into an holy obedience: finde the Comforter at hand in all your trials; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father; and giuing you most strong assurance of his kingdom and the life of the Angels in the very terrors of death. And finally, you shall thus most happily redeeme the dayes past, & lay treasure vp in heauen abundantly against the time of the perfect accomplishment of your eternall triuimph and felicity.

VVherunto according to my perpetuall bounden duty I shall alwaies striue during my life, both by my incessant prayer, and all other holy meanes, which the Lord shall in mercy vouchsafe vnto me his poore and vnworthy seruant. And in this study towards your eternall glory and happiness I rest my selfe, nothing doubting of your like Honourable acceptation of

this

Gen. 32. 28. &
1. 2.
Heb. 1. 14.
Eph. 6. 18.
Iam. 4. 7.
Iob. 32. 27. 28.
29.

Rom. 8. 15. 16.

Dedicatory.

this my poor endeauour; howsoeuer it bee
penned in a most plaine and familiar stile,
not to delight the curious with an houres
reading (which I leauet to others) but to
help the honest heart that is desirous to
learne of our Sauiour how to pray, and to
continue therein, in this life, without fain-
ting; that it may rcioyce and sing with
the Angels for euer after, when all others
shall weep and mourne, and never finde
any comfort or reliefe.

Your Honours in the Lord,

ever to be commanded,

JOHN BRINSLEY.

MISCELLANIES

I

An earnest Exhortation to all
sorts, to learne to pray, and to giue
ourselves instantly hereunto; by
way of Preface to the
Christian Reader.

IT hath been wished (Christian and
louing Reader) that as I haue gone
briefly thorow the Comandements
and Articles of the Faith, to set downe the
Trne watch ; so I would take some paines
in like maner to go thorow the Lords Pray-
er, to set downe the Rule and Sum of Prayer,
for the further perfecting and our better ob-
seruing the same Watch. Whereupon, not-
withstanding my great inability in respect
of many of my brethren, yet considering the
Lords former mercy, who shewes his power
in weaknesse, and that by this motion of di-
uers, hee seemes to require my poore labour
in this also : I haue attempted likewise to
make triall heerein ; the better to enable the
simpler, and to stir vp all sorts to this holy
duty of prayer. That we may obtain strength
from the Lord , to keepe his Watch more
faithfully, innumerable other benefites pro-
cured

An Exhortation

cured by the same. And the rather weigh-
ing well into what dangerous times we are
fallen, wherein the greatest part (as it is
much to be feared) in such a declining vn-
to Atheisme, and generally to extreame
coldnes or lukewarmnes, do scldome or
never pray privately; unlesse perhaps they
use the Lords prayer without understand-
ing.

And of those who use to pray, some
although they pray much, yet they do it very
superstitiously, to the prouoking of the Lord,
and hurt of their owne soules; instead of re-
ceiuing any true comfort therein, as all our
Popish sort doe.

Others haue a desire to pray, but want a-
bility or leasure, as all our yong and weake
Christians.

A third sort droope in their troubles,
temptations and feares, and are at their wits
end, as Iacobs sonnes, not knowing what
way to take, and so continue fretting and
vexing themselves; or else attempt unlaw-
ful meanes for their relieve and comfort.

A fourth are afraide to use the Lords
Praier as a prayer, because they cannot com-
prehend the power and meaning of it in so
short

short a forme.

A fift haue gone forth with our Saviour into the Garden , promising and beginning to watch and pray, which yet through our long peace, ease and prosperity, are fallen asleepe.

Another sort liue in monstrous sinnes: as in oppression and vnmercifull dealing, deceit, secret uncleannesse, and the like, without repentance ; and yet imagine that they doe pray, that their prayers are accepted, and that they shall bee heard in the day when they cry, deceiuing their owne soules.

A last sort, and those one onely and scarce to bee found , abide therein with our Saviour, in watching, cries and teares; wresting and weeping, as Iacob for the deadly malice and bloudy threats of Esau; holding up also their hands in prayer, as Moses did in faith against Amaleck, to pacifie the Lords wrath, that it may not be powred out vpon his people , for all our grienous provocasions. To witnes my loue therefore yet further to all these, & to al other the Lords people , I haue thought it my duty, to offer this weake labour also unto the Church of God, commensing the successethereof unto him

him who is onely wise, and worketh by what instruments it pleaseth him, and aboue all that wee are able to conceiue : Yet not before I had first communicated it vnto some much reverenced of all for their learning and piety. Now I onely craue pardon to speake freely, to each of these sorts particullarly.

¹
Harken you
that pray not
at all

And first to you that pray not at all, looke but vpon the necessity of prayer, consider well in what state you stand, vntill you both can and use to pray in some sort, that you are in the state of damnation, hauing all things accursed vnto you, and working your perdition; and that you but only tary for the execution of Gods vengeance: and then if God open your eies to see your selues, & your danger, I shall not need to call upon you. For I know you will give no rest vnto your eies, vntill you both can and doe practisethis duty; nor that you will euer let day passe hereafter, but reserue some part of it from your pleasures and profits, to bestow on the Lord in prayer, at least a morning and an Euening sacrifice.

²
You that pray

For you that pray in an unknown tongue, or without understanding, bee aduised to spend

spend no more labour in vaine, deceiuing
your owne soules. But learne of your Lord
and Sauiour to pray, according to that hea-
uenly pattern, wherein all true wisedome
and comfort are to be founnd, & which hee
hath prescribed unto you to use, if you bee
any of his disciples; warranting you, if you
so aske you shall haue: & then shall you find
him to answer to your hearts desire, and to
carry you into all his sauing truth.

in an vn-
knowne
tongue.

And you that haue a desire to pray, but
know not how to performe this duty aright,
I haue chiefly intended your good: Both to
direct you for the things which are princi-
pally to be begged of vs, contained in the
Lords prayer, the Sum whereof I haue
indeauoured to set downe plainly in these
short formes, applying them to the times: &
also to help you for the manner of uttering
your requests. Herein I haue aymed at this
specially, that by daily practise & medita-
tion herein, you may better attain to the true
understanding of the Lords Prayer, & euer
haue it in fresh memory. Which being the
true perfection & pattern of all holy prayer,
doth in the infinite wisedome of God compre-
hend what soever we can aske. That so you
hauing

³
You that de-
sire to pray.

having first gathered by wise obseruation
in the watch, a true catalogue of your owne
speciall sins and wants, together with
the maine sins and wants of the Church
and Land (which all may see how they cry
for vengeance) may be able of your selues
both for matter and words, to make a
most holy confession of sins, and poure forth
your supplications according to your ne-
cessities, with comfort and assurance. I
haue set them down in foure severall forms,
all containing the same matter: some more
shortly, because of our wearinessse in the
best things, and chiefly in this duty of
prayer, (though most necessary:) the
other somewhat more largely for the fuller
understanding of it; and the heads in the
margents, for the better remembraunce there-
of, or conceiuing the like. I haue set down
every forme more largely then others, to
leade vs as by the hand to the practise here-
of, each being a more large exposition of
the former; Not intending to ty any ne-
cessarily euer to use one of these, (though
it were much better to use them or the
like, then not to pray at all, or to pray
unprofitable:) nor to use the whole euer
at large (although all the things therein

comprized, are to be begged daily for our selues, or our brethren; and we shall finde wonderfull comfort when we can so beg them with understanding; but to vse those most which chiefly concerne our speciall necessity, and the necessities of the Church and our Land: all which may be referred to one of these sixe Petitions. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that he would shew his glory in the preseruation of our King and Realme, to vse the first. For the Church of God and perfect unity therein, and against the proud enemies thereof, or to get more assurance that we are the true members of it, to vse the second Petition. The third, for cheerefulnesse in doing Gods will or submision to the same. The fourth, for dependance on God for the things of this life, and against all worldly cares. The fift, for forgiuenesse of sins. The last, against dangers or feare of temptation, or any euill whatsoeuer. I haue laboured to set downe the heads so plainly in the margent, distinguishing them by figures, that every one that is desirous to learne, hauing but the severall parts of the Lords prayer in his minde, may meditate of them, haply at his worke, or as God gives any leisure. First, marking how many

things are chiefly to be learned in the Preface ; then in each Petition ; so in the conclusion. And secondly , labouring withall to feele the neede that he hath of them, our misery without them, and our happinesse in enioying them ; stirring vp his heart to a vehement desire of them. And then to try how hee can pray of himselfe according to the same order ; vsing in the meane time the helpe of one of the prayers set downe, to get fit words : And withall a daily meditation of his particular sinnes (chiefly those following his nature and course of life , with his principall wants, dangers, chastisements and mercies receiuied) which will be the speediest teacher to the simplest to pray with true feeling and power. If you would yet wish further direction for the generall confession of sinne , you may use the first and second helpes in the Watch , of the miseries and hainousnesse of sinne , Page 23. 24. If for an increase in holiness the third helpe , of the blessings following a holy conuersation , Page 29. If for true comfort and thanksgiving ; you may use the helpe of the Rules for direction and comfort , in our examination , page 31. All which with the graces which wee haue obtained in the Law , and promises which wee are assured of in the

Gospele,

Gospeſſell, muſt needes cauſe the ſimple to ſend forth moſt ſweete prayers and thankſgiuiings unto the Lord. And ſo muſch for you that are deſirous to pray.

Now to you that droope and faint vnder your ſeuerall troubles and temptations, not knowing what to doe, the L O R D hath here ſhewed you plainly what you ſhould doe. Learne of Eliphias in Iob: Acquaint your ſelues with your G O D, ſearch your ſinnes by the true triall. Make peace with him: then you may lift vp your face to G O D, and make your prayers unto him, and hee will heare you. And his light ſhall ſhine vpon your wayes. When others are caſt downe, you ſhall be lift vp, and God wil ſauue the humble person. Therefore continue in prayer, wrangling with him, let him not goe before he haue blessed you, he will certainly doe it: Proue and ſee. Onely waite upon the Lord in the way of righteousneſſe vntill he ſend you comfort; uſing all holy and warrantable meaneſes to helpe herein, to ſerue his diuine and fatherly prouidence. But be afraid of ſo muſch as euer thinking of any indirect course (as to doe but the leaſt euill to obtaine neuer ſo great a good) and muſch more of rebelling againſt the Lord or his

⁴
You that
faint in
your trou-
bles.

Iob 22.21.

26.

²⁸
Iob 22.29.

An Exhortation

Rom.13. 2.

Anoynted, and that Authority which he hath set ouer you : lest aboue all other your miseries, you bring upon you the terrors of an accusing conscience, and procure unto your selues most certaine woe and endlesse damnation. And thus much also for you that faint in your trials. If you desire further aduice, looke the Watch, Page 155. 161.

⁵
You that
are afraid
to vse the
Lords
Prayer.

You that are afraid to pray, vsing the Lords Prayer as a prayer, because you cannot comprehend the meaning of it in so few words: and for that the multitude abuse it; accept my earnest endeauour to knit our hearts in one, both by assisting you that you may haue the summe of the chiefe heads euer in fresh memory, as before your faces: and that those who abuse it without understanding, may learne a more holy vse thereof. If yet you say, that you cannot so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of every severall petition thereof; and so we should vse none of them in our prayers at all.

⁶
You that
are fallen
asleepe.

For you beloved, that sometimes were fervent in prayer, but now are colde and heauy, or altogether fallen asleepe; I say not unto you, Awake; Behold from whence you are faine, and the danger wherein your selues and the Church

of

of God stands continually, seeing our experience teacheth us, that there is but a haire's breadth betwene us and death, especially if ever the Lord should leave our I O S I A H, the breath of our nostrils, for one minute into the enemies hand: but onely I put you in minde of the speech of our Sauiour to his drowsie Disciples; Sleepe henceforth and take your rest. Which the Lord in mercy saue vs from. But what mean all our prodigious signes? and aboue all, the worst, that almost all are fallen & asleepe in the midst of such inueterate and deadly malice, with all sorts of grievous sinnes increased to the uttermost, to prouoke the Lord; after so many bloody practices and terrible forewarnings sent of G O D so often and so graciously each after other, to prevent (if it may bee) the dreadfull execution of his most fierce wrath. What can wee thinke of our so many late and unuonted overflowings? some of them in the middest and highest part of the Land, where the people were altogether secure, as not having the least thought of any danger by water; which together with the former, (principally the inundation of the raging Seas) all must needs acknowledge to be the finger of G O D. verily they cannot but seeme to presage some

* I desire
to awake
you by oft
beating v-
pon this
point.

fearefull and speedy ouerflow of Gods vengeance, unlesse wee awake and strengthen the things that are ready to die. If our sinnes had been so increased in the dayes of Popish blindness, they had bee nothing in respect; but now in such a glorious light (wherein all of vs haue beeene conuincid so many wayes; and subscribed in our hearts to the truth of God: and also doe generally still iustifie the good wayes of God) that wee should set our selues to trample under our feet all true piety and power of godlinesse; hating or scorning all that so walke, how gracious, dutifull and blamelesse soever they be: This must needs make our sinnes vnmeasurable sinfull, and aboue the iniquities of all other people.

And you that imagine you pray, and are accepted of the L O R D , and yet liue in your unmerciful oppression, or any other haynous sinne, may it not well be demanded of you, as the Lord doth of the people before the Captiuitie: will you swere, lie, dissemble, oppresse, build your houses with bloud, commit adultery, drink the bloud of soules, and all other euill, and yet cry the Temple of the L O R D , wee are the seruants of the Lord, and call upon his Name? will the L O R D take a wicked man by the hand?

7
You that imagine you pray,
and yet liue in hainous sins
without repentance.
Ier.7.9.4.
10.

hand? Can the hypocrite call on God in the day of his aduersitie? No, no, you deceiue your owne soules; you can neuer pray so as to bee heard, vntill you haue made peace with God by unfained repentance: and by a carefull restitution, peace with men. Nay, although you commit not halfe these sinnes, but liue in any one of them, or other like, hath not the Lord said, you shall surely die for it? What good then can your prayers doe, when the Lord turnes away his eare (as from that which is abhomina-ble) and will laugh at your destruction: because you would not first hearken unto him to turne from your euill waies, while he stretched forth his hands unto you?

Therefore unto you (my deare brethren of all sorts and degrees) who haue continued with our Sauiour hitherto, in watching, prayers, and teares; and yet at length begin as Moses to faint, with long holding vp your hands, or are in danger thereof: I unfainedly desire of the L O R D , that I may bee as Aaron or Hur, to helpe to confirme your weake hands and weary knees. Let not your hearts faint. The L O R D our G O D is with vs while wee are with him. Let vs continue wrastling and weeping, and become so much the

Eze.18.10.
11.

Prou.28.6
Prou.1.24.
25.26.

⁸
You that
still conti-
nue with
our Saui-
our.

Den.21.1.
2. 3.
1 Chro.25.
3.

An Exhortation

the more instant and importunate as the sinnes and dangers doe more encrease: urging him euer with his owne glory, with the pride of his enemies, and their blasphemies, if euer they should preuaile: together with his gracious promises, loue and former mercies, both to all his owne people in all ages, and especially towards our selues; declared hitherto in all our peace, prosperity, miraculous deliuерances, with continuance of the Gospell beyond all expectation.

Oh that all the Land fearing the Lord and the tokens of his displeasure, had hearts to performe these three duties to his heauenly Maiestie!

First, that every one of vs would but learne to know our owne speciall faults and wants by carefull meditation in the Law, together with the sinnes and wants of the Church and Land; and so to consider each night how wee preuaile in reforming our selues; and then frame our prayers and thanksgivning accordingly. For each of our particular and principall sinnes are as Sathan that stood at Iehosuahs right hand, that our prayers cannot goe up unto the Lord, And of all other sinnes, that euery one whose consciences doe accuse them of cruelty towards their brethren, would take away that crying sinne

Three
things wi-
shed at the
hands of
all fearing
God.

I.
Each to
know and
amend our
speciall
faults.

sinne of oppression, crying loud for vengeance. That sinne which brought the floud of waters when the earth was filled with cruelty : which principally brought in the fierce Babylonians, to oppresse and spoile the great men in India, and to make those goodly houses desolate, which had formerly beene built by the oppressions and spoiling of the poore. Thou which makest the poore to sigh, being weary of their lives; whose sighes the Lord must needs heare and auenge, when man regardeth them not : That sinne, which will so shut up the bowels of the Lords mercy and compassion, that he will shew vs no more mercy, but will reject all our prayers, because wee would haue no mercy on the poore ; no, though Noah, Iob, and Daniel were amongst vs, that they should but save their owne soules. And so it must needs threaten a fearefull desolation unto our sinfull Nation , unlesse it be speedily redressed. Besides the blasphemies of the Idolatrous enemies of the Church of God for it, and their bragges of their workes of mercy and pitty ; thereby moving the people to a discontentednesse, and to dislike of the Religion of the L O R D , as being the breeder and nourisher of all such cruell and unmercifull dealing ; though euен in this same bloody sinne.

Esa.5.8.9.

Psal.12. 5.
Exo.22.21.
22.
Deut.9.7.
8.9.10.11.

Eze.14.14

²
To learne
of our Sa-
uiour to
pray.

My hope
of the sim-
plest.

Learn but
the briefe
forme, or
the chiefe
heads of
the mar-
gines, and
trie, ma-
king them
your mor-
ning medi-
tation.

* To pray
according
to the two
first Petiti-
ons chief-
ly.

The fruit
hereof.

sinne, they bee as deepe as any other.

Secondly, that all would learne of our Sa-
uiour to pray as hee hath commanded. I haue
this confident hope, that the weakest Christian
amongst vs, hauing a good heart, although he
haue never beene able to utter his requests to
God for himselfe, or for Gods Church, would
in few weekes (but following this poore dire-
ction) learne to pray in feeling with much com-
fort: and those who want good hearts, would
by this practice obtaine them.

Thirdly, that we would all ioyne to pray ac-
cording to the * two first Petitions, for the
Church of GO D, our Prince and Realmes,
with true unity therein; and against all the e-
nemies of them. For then undoubtedly wee
should neither neede to feare the practices of
Popes, Seminaries, nor Dineis, nor yet all the
enemies of the World; but onely stand still with
Moses, and see what the Lord would still doe
for vs. All the difficulty is in these two, and
therefore all Gods seruants are to be more ear-
nestly stirred vp unto them, and the rather for
that striving in them wee shall preuaile in all,
and obtaine the very desire of our soules, for
that wee haue the promise; That seeking first
the Kingdome of God, and his righteousness,
all

all other things shall be cast upon us. Happy shall they be, whom the Lord singles out unto this worke, to bee if it were but as one of Gedeons three hundred, for the perpetuall preservation of the Church of God, and their Country. But for the rest, although they scape the Beare, yet a Lyon shall teare them in peecces. For though they bee deliuered with Gods seruants from the temporall iudgement, yet the eternall wrath of God doth certainly remaine for them. Wherefore give mee leauue to speake a little further unto your soules in this important busynesse, if I may awake but some of you.

You that spend your liues in pleasures, will you not be perswaded to spend some few houres in this heauenly worke, to intreat the Lord for the saving your selues, and the people of the Lord? Oh that you knew the unspeakeable sweetnesse that herein you should finde; whereas in your vaine pleasures what can you looke for, but intolerable bitternesse in the end? will not allthese increase the wrath against vs? whereas the changing them into prayers, with fasting and teares, would be as the sacrifice of Noah, wherein the Lord would certainly smell a sauer of rest: And as the repentance of Niniuie, that hee that had compassion on the poore ignorant heathen, would much more cause his face to

Amos 5.19
A further
pressing
the exhorta-
tion to
prayer.

I
To them
that liue
in plea-
sures.

shine still more bright upon us, whom he hath
vouchsafed so long the profession of his name.
Know it for certaine, as the Lord hath givien
any of you more of his outward blessings, and
with them more time and meanes to serue him,
so hee lookes for so much more time at your
hands to be spent in instant prayer, then of any
other of the earth, and so must your account be.
Doe not the Popish sort that live in your bo-
somes, obserue, besides your extreme irreligi-
ousnesse, how you never use to pray privately, or
with any devotion? and are they not hereby
hardned to like farre better of their owne blind
superstition, wherein they spend so much time
in prayer, thought that kinds of prayer bee but
vaine babbling, as the Scriptures bee wit-
nesse? How will you answer your God for the
bloud of (so many soules as hereby perish)? If you
could be perswaded (which you will one day
feele, either in this life, or when it is utterly
too late) that these and all other your sinnes,
wherein is now your felicity, will be as so many
swords to pierce your poore soules, and so many
diseas to torment you eternally; and your repen-
tance and death altogether uncertainte; you
durft not let one minute passe, but you would
fall into bitter mourning for all your sinnes,
and

and for your time so ill spent; and be warned by our Sauiour to begin to watch and pray, that you might escape all these miseries, that otherwise will certainly come upon you.

You also that haue filled your houses with the spoiles of the poore, and the earth with their cries, the cry of your sinnes is gone vp into the heauens, that the Lord threatneth to be auenged foorth-with. Let the counsell of Daniel to Nebuchadnezar be acceptable unto you, if you will escape the Decree that is comming foorth against you: Breake off your sinnes by righteousness, and your iniquities by mercy towards the poore. Repent and make restitution while you may. Cease to doe euill, learne to doe well, seeke iudgement, releue the oppressed, iudge the fatherlesse, and defend the widow, as the Lord bids you by his Prophet. Then you may pray, and your prayers shall be heard: Though your sinnes were as crimson (that is, most bloudie sinnes) yet they shall be made as white as snow. If ye consent and obey, ye shall eat the good things of the Land; but if ye refuse and bee rebellions, yee shall bee devoured with the sword: for the mouth of the Lord hath spoken it. Your oppressions which haue pressed downe the poore unto the ground, will one day crush you

To all kind
of oppres-
tors and
vnmerci-
full men.

Dan. 4. 24.

Esa. 1.16.
17. 18.19.
20.

Ier.22.18,
19.

³
To the
worldling.

⁴
To all that
cannot pray
of them-
selues, nor
regard to
learne.

you into the bottome of hell, and will be a loade
beauier then the whole earth vpon you: that you
would giue all the world, if you had it, to be dis-
burdened of them. And at your death, the
judgement threatned vnto Iehoiakim shall
surely light vpon you, that none shall lament or
mourne for you, to say, Ah Lord, ah his glory;
but all shall reioyce, that the earth is eased of
you; and your remembrance shall remaine most
vile and loathsome to all posterity, as the
memory of other oppressingours hath done be-
fore.

For you that could never spare so much as
one houre from your worldly busynesses to pri-
uate Prayers, when God opens your eyes to dis-
cern the true profit hereof, aboue the other, and
that hitherto you haue beeene merely of the
world, and utterly without God; howsoever
you looke to your worldly busynesse, you will
looketo this busynesse of the Lord, and set your
selues times of prayer, which the gaining of
the world cannot make you forget.

Finally, so many of you as can talke with
men of any worldly matter, and make any re-
quest for this present life, for whatsoeuer you
neede; and yet could never utter so much as one
speech, no, not in secret to your Father in hea-
uen.

uen, nor make any one supplication for any heauenly thing with feeling ; how can you thinke that euer you were touched with zeale of Gods glory, or of his Kingdome ? Or how can you imagine that you can bee the children of the heauenly Father , or haue any interest in the L O R D and his Kingdome ? or bee any thing but meere worldlings , sauouring onely the world , and it alone your portion , hauing a world of miseries and torments remaining for you for euer ? I carne therefore to pray above all ; you will finde this a treasure ten thousand times better then all your wealth and pleasures . For what you would haue , this will undoubtedly procure you , as farre as shall be good ; and whereas all the honours , pleasures , riches , and friends in the world , can neuer giue you any true contentment , nor adde one minute unto your life ; this onely will fill your hearts in heauenly contentation with abundant ioy and gladnesse , and make you liue and reigne with Christ for euer in the heauens .

Now , so many as acknowledge that thus indeed you ought both to watch and pray , and yet will but onely giue these the reading , without care to learne the practice of them ,

5
To all that
acknow-
ledge the
truth and
necessity
hereof.

or haply hauing some good motions or purposes to put them forthwith in practice, or it may be, haue begun well, yet through your pleasures or worldly busynesse, or at least a carnall sloth and securitie, shall leaue them off, and returne to your old courses; be warned from the Lord. For this will certaintely be one further witnesse and conuiction against you, then euer formerly you received. And much better it had beene for you, that you had neuer seene this way of life thus plainly and easily set before you, and how you may either helpe so preserue the whole, or at least escape your selues from the euils to come; then after you haue knowne it, and subscribed in your hearts to the truth and necessarie of it, and perhaps put your hands to the plow, to loake backe againe. Remember Lots wife; if you be out of Sodome, hie for your lues, vntill you be safe in Zoar: And being safe your selues, learne to bee as importunate with the Angell of the Covenant, when you but thinke of the sinnes of the Land, as faithfull Abraham was: comforting and encouraging your selues in this, that you are not alone, but many with you; and that the Lord hath yet his ten righteous left, in all quarters some, that mourne and crie for all the abhominations. If in this attempt I haue failed

of that I doe desire, I humbly craue pardon, and also that my good will may be accepted in this endeauour, intended chiefly to helpe the simple. Vouchsafe me your better direction, and I shall willingly follow it. My desire is to labour herein also to bring this together with the match to more perfection, if I shall find it accepted, and that it may bring the least good to Gods Church; in which I desire not to live one day longer, then I may be some way profitable.

Concerning the present necessity hereof, (that I may neither seeme ouer bold, nor yet too fearefull of some grieuous iudgement without cause) I desire of al sorts that you would examine it betweene the Lord and your owne consciences (to whom I appeal, and which I know will witnesse with me when I shall stand before the great tribunall) your consciences I say, not asleepe in this deepe security, but either throwly awaked by the Law, or as they were upon the instant of the discouery of the Gun-powder plot; or at any time before any of our great deliurances, fully accomplished in the midst of our extreame dangers. Remember but whether your hearts were not then as my heart is now; that if God had done with vs as he then threatned, hee had not beene most righteous, and wee

⁶
To them
that are
not per-
swaded of
such pre-
sent nece-
ssity of
prayer, but
thinke me
ouer feare-
full.

justly deserved it. Did not all heares tremble
in the acknowledgement of his most righteous
judgement, if he had so proceeded; and of the in-
finite riches of his mercy in sparing vs? And
who would not haue confessed in any of these
dangers, that it was full time for each to haue
taken himselfe to his armour; to runne to God
by instant supplication, and stood up in the
breach, and for euery one to haue learned to
watch and pray? And must not our case since be
farre more desperate, wee having receiued thus
our third most terrible admonition, together
with so many mercies still heaped upon vs? Let
vs but thinke what wee haue done since that
time, to secure vs from the finall execution of
his vengeance. Haue we not most fearefully in-
creased the transgresions, going still many de-
grees backwards, running from the Lord, and
sunken deeper in our rebellion, in stead of tur-
ning to him, according to our oft promises, and
his infinite mercy? Besides our impudency in
sinning; and our eating vp one another in evey
corner, and each degree racking all things
to the uttermost farthing, and all commonly to
maintaine pride and all excesse, countenancing
the lewdest in evey place, disgracing and trea-
ding upon the upright, that bee that abstaines
from

from euill, maketh himselfe a prey. Let but the commonnes of that one direfull and threatening sinne of quaffing beare witnesse, that sinne condemned by the Heathen, in Alluerus Court, in their greatest pompe and excesse that euer wee reade of, and registered in Gods Booke for that cause. Although we cannot imagine that euer it was practiced in halfe so odious a manner, as it is ordinarily with vs every where, in scorning the Lor*o* to his face, and sacrificing to Sathan. Our cloakes of ciuility will proue but Adams fig leaues. Inquire of your owne hearts whether this bee not the generall verdict of all whom God hath touched, or who retaine any of their ancient feeling ; yea, whether the very blinde may not grope it ; that there was never a greater declining to all loosenesse, open profaneness, and euен Atheisme, heard, or read of in any age, where the Gospell was so professed, as amongst vs ; nor that sinne was practiced with so high a hand. And then answer plainly, whether the Lord may not iustly get himselfe glory of vs, in the declaration of his iustice, and the power of his wrath against our sinnes ; seeing the riches of his mercies in sparing and deliuering vs, haue made vs so farre to exceed, as to denie the tokens of his wrath, and despise him

Heft. I. 8.

to the face ; scorning and hating nothing so much as a holy care to serue him according to his will. Or what followes amongst men (euen the most equall and mercifull) after the third admonition at most, but the due execution and finall expulsion? And whether we haue not iust cause to feare, and seeke to pacifie his wrath: Yea, whether he may not most righteouslie cause euen vs his owne children to cry in feeling the miseries, which haue not cryed out in seeing the abhominations, and seeking to pacifie him? And also whether he may not iustly plucke the world from vs, which hath so bewitched and plucked vs from him. And to conclude, whether it be not much better that we each awake, and meeete him in time with intreaty of peace, because he is so mercifull, then to be awaked of him, and cry day and night (as his people of Iuda did in the captiuitie) when it is too late, and hee will shew no more mercy untill his worke be accom- plished upon vs? Thus baning presumed in this second part also, to testifie my heart, and my earnest desire of a heauenly union, and all hap- piness to Gods Church, and this our Nation, I take my leaue: with my instant prayers, that all Gods servants may haue their eyes open, to see the necessity of this work of repentance & of prayer

prayer aboue all other, and their hearts prepared to set themselves forthwith hereunto: which hath made mee the longer in perswading vnto it. The whole successe I leauue to his heauenly Maiestie (whose this worke is, and who hath long called vs all vnto the practice of it, looking and wondring that so few haue come to helpe in it) whose arme alone hath helped vs hitherto, and will for euer, if wee can but onely crie vñ to him as we ought.

Esa.63.5.
Ezek.22.
30.
Iudg.5.23.

the flat o

EIGHT.



*Three principall points to be
first learned and felt of euery
poore Christian, that intends
to helpe in this worke
of Prayer.*

*The sum whereof being in our
hearts, will be a continuall spurre
and preparatiue to Prayer, and
as the life and soule
thereof.*

1. *The necessity of Prayer.*
2. *The speciall properties of them that can pray.*
3. *The power of Prayer rightly performed.*

THE NECESSITIE OF P R A Y E R.

 Ithout this constant practice wee can neuer giue God his due glorie, which is the maine end, both of our creation, redemption, and of all his

Without this
wee cannot
giue the Lord
his due glory.

his mercies, yea of our whole life ; for hereby we acknowledge that wee haue receiuēd & seeke all good things onely from him : That wee depend on him and giue all glory to him alone.

We can neither be assurred that wee are Gods children, nor that wee haue right to any creature.
Rom. 8.15.16.
Gal. 4.6.

2 We can neuer come to any assurance that we are in the fauour of God, or are his children, before we make conſcience to practice this duty of prayer daily : for the spirit of prayer (which makes vs to pray with sighes and groanes) is the earnest & ſeale of our adoption : & is giuen vnto vs ſo ſoone as euer Christ is made ours by faith : and therefore in the meane time being of yeeres of diſcretion, we haue cause to feare that we ſtand in ſtate of damnatiō, & are theeues and vſurpers of that which we haue.

3 All things worke to our damnation without prayer. 1 Tim. 4.5.

We can haue no comfort that the things which we enjoy ſhall be to our ſaluation ; but to increase and ſeale vp our condemnation , ſeeing they are onely ſanctified by the Word & prayer, and for that we receive them without giuing the Lord his due glory.

4 Wee cannot looke to obtaine any one thing as a blessing, of all thofe things

things which our Sauior hath taught vs to pray for, nor to turne away any one euill but by prayer : for God hath ordained this to bee the onely hand hercunto, saying, *Aske and ye shall haue.*

5 Seeing euery worldling can speake to his friend for worldly things, and euery childe can and vseth to runne to his louing Father, making his moane & request for whatsoeuer he would haue; how can wee imagine, that God is our heauenly and tender Father, or we any thing but meerly earth-wormes and worldlings, vntill we vse to runne vnto him daily to begge of him heauenly things, which we continually and principally stand in need of?

6 If wee will be sauued, wee must pray, seeing our Lord and Sauiour, (who will saue onely those that obey him and destroy all the rest) hath so oft charged vs to pray, & that cōtinually, as the importunate widow; teaching vs also so plainly how to pray, leading vs by the hand if we will be guided by him, and made vs such gracious promises if we wil pray; and contrarily descri-

taine any thing as a blessing, nor to turne away any euil.

Mat.7.7

Iam.1.5.6.

5
Wee are else but meere worldlings, feeling no want nor able to speake of any thing else Rom.8.5.

6
Otherwise we cannot be sauued Heb.5.9.

Luke.18.1.

Math.6.9.

Psal. 14.4.

Ier. 10.25.

The Lord calls
vs all to step
into the
breach with
Moses.
Ezek. 22.30.

^a At the im-
tended inua-
sion.

The death of
Queene Eli-
zabeth.

The gunne-
powder plot

bing the accursed Atheists to bee such
as call not vpon his name.

7 Lastly, the Lord our mercifull
God, at this time especially, calls vs all
that are in any fauor with his Maiesty,
to steppe vp into the breach to stay his
hand from being auenged for the gene-
rall overflow of iniquity in all estates.
Concerning which all naturall men
could say long agoe, that G O D must
needes bring some terrible plague vp.
on our nation, without speedy repen-
tance : which indeed he had done sun-
dry times since, (^a but thrice aboue all
other, neuer to be forgotten) had not
his hand been wonderfully staied : we
notwithstanding in stead of repenting,
hauing growne much worse in euery
kinde of iniquity , beeing now become
not onely secure, but also hardened in
all our euill courses, to make but a
sport of sinne, and a scorne of all those
who make any conscience to walke in
the waies of the Lord : Wherby our
sin must needs be increased to the vt-
termost. And much more considering
the Lords most miraculous deliuera-

ce

ces of vs, his continual threateninges and admonitions by his seruants proclaiming his wrath ; warnings from heauen and earth ; a continued pestilence for so many yeeres together, visiting euery corner of our Land ; the raging of the windes and waters, to such a terrour & desolation ; the sword set to our very hearts ; the graue prepared for vs by our very enemies ; yet wee deliuered, and sundry of them throwne in as our ransome.

Now after all this, and that in the cleere light of the Gospell, with innumerable mercies besides, & sundry promises of our amendment, we waxing still worse and worse, & now without all hope and recouery ; how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left vs but onely the instant prayers of Gods faithfull seruants, either to stay his hand still, or to secure vs to be hid in the euill day? If all this cannot awake, vs, yet this one thing well considered, will vndoubtedly rouze vs, as the certainest evidence of vengeance appro-

Read with reverence the Prophet Ieremy, with the rest, who liued hard before the captiuitie euen in Iosiah daies, & compare times with times, & it will make vs cry instantly to God day & night.

approaching, that those enemies by whom he hath so oft threatned vs to avenge his quarrell, and whom wee all knowe by long experience to thirst most greedily after our bloud, are againe increased in number, pride and malice, after the time that wee had thought them vtterly quashed for euer rising, or once daring to shew their faces againe. So that we knowing their holy Fathers disposition, bloudy positions, *Machiavelian* plots, & practices of their cursed religion in all countries, must needs see our selues in imminent danger of vtter destructiō euery houre, more then that mighty arme shall still protect vs; which we know to be iustly stretched out against vs for our sins; and the power of prayer which hitherto hath staid it, to be fearfully abated.

THE



*The speciall properties of
them that can pray with true feeling & as-
surance to be heard, evidently grounded
upon the Lords Prayer.*

Slomah told the people, that they could not serue the Lord; so is it very euident that euery one cannot pray with comfort. The blind man could say, Wee know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him heareth he. According to that of Salomon: He that turneth away his eare from hearing the Law, eu'en his prayer shall bee abhomina ble. And David saith: If I regard wickednesse in my heart, the Lord wil not heare mee; But (saith he) the eye of the Lord is vpon the righteous, and his eare is open vnto their cry. Those therefore that will pray with power and

Every one
cannot pray.
Iosu.24.16.

Iohn 9. 34.

Prou.28.9.

Psal.66.18.

Psal.134.15.

and assurance, must bee qualified with all these graces : at least striuing after them.

¹
We must bee
children of
childlike af-
fections to-
ward our hea-
uenly Father
& able to call
him. Father.
Rom.8.15.

²
we must come
in faith onely
in Christ, & in
a true sense of
our owne un-
worthiness.
Luke 15.18.
19.
Ioh.16.23.26.

Iam.1.6:

3

¹ Wee must bee the children of God, borne anew by his word and spirit, hauing some assurance of his fauour, & a desire to grow therein : carrying alwaies childlike affectiōs to his Maiesty. For we must come to him as to our deare father, and be able by the Spirit of adoption to call him *Abba*, oh Father.

² Wee must euer come vnto our Father only through his beloued Son, by whom wee are reconciled, made his children, and kept in his fauor : And withall in a true sense of our unworthiness to be called his children, or to make any request vnto him. And so we must make our petitions onely in the name of this our Lord and Sauiour, in whom alone our Father is well pleased : begging, in faith, that is, in full assurance to bee heard for Christs me-
rits in whatsoeuer wee request of our tender Father.

³ We must coine in all humility before

before his heauenly Maiesty, rememb-
bring we are but dust and ashes; yet full
of heauenly affections ; able in some
measure to lift vp our hearts vnto him,
and to be onely conuersant with him
in the heauens for the time of prayer
principally ; hauing all our thoughts
separated from the earth, and all earthly
cogitations : because wee speake to
our Father which is in heauen.

Eccl.5. 1.
In all humili-
ty, as beeing
but dust and
ashes yet with
our hearts lift
vp to heauen.
Ps.25.1.

4 Wee must bee brethren of bro-
therly and tender hearts towards all
the children of our heauenly Father,
that is towards all those who soundly
professe the Gospell of Christ in word
& conuersation. Because our heauenly
Father will haue vs hereby both to de-
clare and increase our loue : praying
all one for another, and in the name
of all, as deare brethren, and feeling
members : crying earnestly for all, *Our
Father.*

4
Wee must be
brethren ten-
derly affected
towards al the
children of
our heauenly
Father.
Mar.11. 25.
Iam. 5. 16.

5 Wee must bee such as are zeal-
ous for the glory of our heauenly Fa-
ther, desirous both to behold his glo-
ry, shining brightly in all his workes,
and chiefly in his heauenly word. And
such

5
Zealous of
our Fathers
glory aboue
all things in
the world.

gence for sauing our selues and others. And also such as long and waite for the comming of our Lord and Sauiour Iesus Christ. Otherwile, how can wee pray in trueth, *Let thy Kingdome come?*

Wee must be of an holy conuer-sation, as the loyal subiects of this king-dome, striuing to know the will of our heauenly Father, in all things which concerne vs: such as make conscience of euery tittle of his Word, as *Noah* and *Moses*: who in all things as the Lord bad them, so did they: able to say as *Dauid*, *I am here Lord to doe thy will*, I am desirous to doe it as cheerefully as the Angels in heauen: Such as are ready with *Abraham* to leaue all at the Lords commandement, and offer vp whatsoeuer is dearest vnto vs in the world; and to receiue any tryall with patience and thankfulnessse. And with *Paul*, not onely ready to be bound, but to die at Ierusalem for the Name of Iesus. Or else we can neuer pray in sincerity, and with true vnderstanding: *Thy will be done in earth as it is in heauen.*

Tit.2. 13.

Iude 21,

2 Cor. 13. 13.

Col. 3. 23.

1 Tim. 5. 16.

1 Tim. 5. 20.

1 Tim. 5. 21.

1 Tim. 5. 22.

1 Tim. 5. 23.

1 Tim. 5. 24.

1 Tim. 5. 25.

1 Tim. 5. 26.

1 Tim. 5. 27.

1 Tim. 5. 28.

1 Tim. 5. 29.

1 Tim. 5. 30.

1 Tim. 5. 31.

1 Tim. 5. 32.

1 Tim. 5. 33.

1 Tim. 5. 34.

1 Tim. 5. 35.

1 Tim. 5. 36.

1 Tim. 5. 37.

1 Tim. 5. 38.

1 Tim. 5. 39.

1 Tim. 5. 40.

1 Tim. 5. 41.

1 Tim. 5. 42.

1 Tim. 5. 43.

1 Tim. 5. 44.

1 Tim. 5. 45.

1 Tim. 5. 46.

1 Tim. 5. 47.

1 Tim. 5. 48.

1 Tim. 5. 49.

1 Tim. 5. 50.

2 Sam. 15. 26.

Psal. 40. 7, 8.

Acts 7. 4. 5.

Heb. 11. 8. 17.

18.

Acts 21. 13.

8

Labouring to
depend wholly
on the Lords
prouidence &
protection.

Psal. 123. 3.

We must be such also as labour to depend wholly vpon the Lords fatherly prouidence, and watchfull protection, for this life, and all the comforts of it: in a feeling of our owne naturall frailty; that if hee but take away our breath, we are gone, and cannot of our selues continue one minute. And withall, such as haue some sense, that we are neither worthy of, nor able of our selues to get the least crum of bread, much lesse to cause it to doe vs any good; and therefore such as vse to beg it euery day from our heauenly Father, and that as well for the poore as for our selues, being liuely touched with their miseries. Such as are desirous to imploy that which hee bestowes vpon vs, to his glory and the good of his children; labouring (as *Jacob* and *Paul*) if we haue but bread to bee therewith content. Such as neither trust in the abundance of meanes, nor faint in the want of them; but onely vse all meanes appointed to serue his diuine and fatherly prouidence, casting all the care for the successe vpon him alone, being assured

that

that he cannot faile vs, so farre as may stand with his own glory, and the good of vs his people. Without this we can neuer pray aright, Giue vs this day our daily bread.

Heb. 13. 5.

9 We must be such as vse to trauell vnder the burthen of our sinnes, especially our presumptuous and scandalous sinnes; in the sense both of the multitude and haynousnesse of them, and also our misery by them, vntill we be thorowly washed from them in the blood of Iesus Christ; as hauing no other meanes of deliuery or satisfaction. And such as feele with *Paul* the corruption of our nature, and our daily infirmitie to be as a death vnto vs, & herevpon vse to cry instantly in the eares of the Lord: Forgiue vs our trespasses; neuer giuing him ouer vntill wee obtaine this assurance.

9
Trauellling
vnder the bur-
then of our
sinnes.

Psal. 40. 13.

Rom. 7. 24.

10 Wee must bee voyde of malice, and such as vse to pray for our very enemies: and are ready to doe them any kindnesse, whereby to gaine them to Christ, or leaue them more without excuse. Because then we haue this as

10
Void of ma-
lice, vsing to
pray for our
enemies.
Mat. 5. 44.

Mar. 1. 25.

surance to bee forgiuen , and not else ; neither can we say in truth, *Forgive vs our trespasses, as we forgiue them that trespass against vs :* but pray for a curse vp on our selues.

11
Fearing alwayes, and watching lest we should fall into temptation, so suspēting ali our wayes.

Prou. 28. 14.
Phil. 2. 12.

Wee must bee such as desire to haue a continuall sense of the danger wee stand in, of falling into some sinne euery houre, to the dishonour of our heauenly Father, and to the prouoking of his displeasure, with innumerable euils following thereupon, through the deadly malice and subtily of Sathan, who hath the aduantage of our corrupt nature, and all things in the world to beguile vs; fearing alwayes lest for our sinnes the L O R D should leauue vs into his hand : and thereupon such as are carefull to keepe our rankes, and the watch of the Lord, that we may continually pray in feeling, *Leade vs not into temptation , but deliver vs from euill.*

12
Acknowledg-
ing euer his
soueraignty,
and how hee

Such as striue to carry always a reuerent and thankfull acknowledgement of his absolute Kingdome, power and soueraigntie ouer all creatures,

that

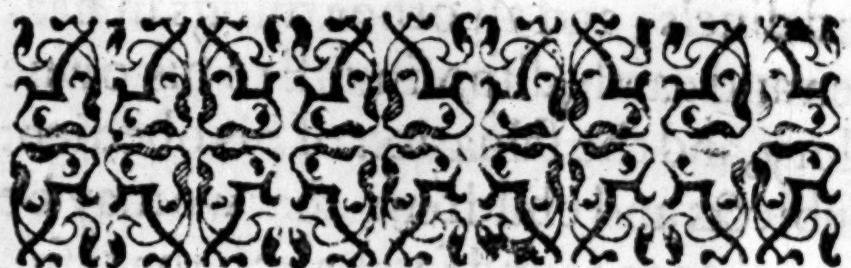
that he ouerrules both the rage of men
and diuels ; and all other things in hea-
uen and earth, disposing all to his owne
glory, and the saluation of his obedient
Subiects and children ; that we may be
euer able to sound forth with thankful-
nesse, *For thine is the Kingdome, power and
glory, for euer and euer.*

13 Lastly, we must be such true be-
leeuers, as (being assured that hee will
grant all that we begge, as shall be most
for his own glory, & the greatest good
of his elect) doe rest our selues wholly
vpon his fatherly loue in Christ, being
able in thankfulness euer to say :

Amen, Lord let it be so, as
wee doe assure our
hearts it shall
bee.

disposeth all
for his owne
glory and the
good of his
elect.
Psal. 76. 10.

13
Able in true
faith with
thankfulness
to say, Amen.



THE P O V V E R O F T R V E P R A Y E R.

¹
To giue vs as-
furance of
Gods fauour.
Rom.10.12.13
Rom.8.15.16.
26.
² Cor.1.22.

²
To haue all
things sancti-
fied vnto vs.

³
To obtaine
whatsoever
we so pray for.
1 Ioh.5.14.15.



When wee are such sound
Christians, and vse to
pray in this manner, wee
shall haue certaine assu-
rance that wee are Gods
children, and in his fauour, and such as
shall be saued vndoubtedly. For this is
the Lords seale, and the earnest of our
inheritance.

² We shall haue a comfortable and
sanctified vse of all things wee enioy.

I Tim.4.5.

³ Wee shall bee sure to obtaine
whatsoeuer hee hath taught vs to pray
for: so farre as shall be for his owne glo-
ry and our good. For the very forme
of prayer containes a most gracious
promise,

promise, that so asking we shall obtain : otherwise our Sauiour would neuer haue taught vs to pray so , assuring vs that if wee aske in faith we shall haue, and that according to our faith it shall be done vnto vs.

4 The feruent prayers of a few striuing vnfainedly to bee such as are described, shall doe more for turning away any iudgement from the Church, for discouering and ouerthrowing the deepest plots of Gods enemies, or for procuring any blessing to our Land, then many of our valiantest souldiers & wisest politicians can : or then many thousand of our cnemies, and hundred thousands of the wicked ioyning with them in prouoking the L O R D by their sinnes can doe to bring a iudgement vpon vs. For we know how many times that one *Moses* stayed the Lords hand, that hee could not destroy his people: and also that *Elijah* was the chariots and horsemen of *Israel*, yet were they men subiect to like passions that we are. Our God is still the same, of infinite compassion: and therefore

looke

Mat.9.29.

4
For the tur-
ning away any
iudgement
from our land,
or procuring
any blessing.

Exo.32.10.14.
Num.14.11.20
Psal.106.23.

2 Kings 2.12.
Iam.5.17.

looke what Gods seruants haue beeene
formerly able to doe by their prayers,
the same shall wee doe still, so farre as
shall be necessary, if we striue to walke
in their steps. So that we haue no cause
to feare, sith one of them alone could
so farre preuaile with the Lord, but
that many of vs ioyning as an army to
compasse the L O R D about with our
prayers and teares, may much more
ouercome his heauenly Maiesty, if our
hearts and hands be steady with *Moses*.
And so much the more, for that hee
hath shewed such tokens of his com-
passion and loue towards his chosen
flocke amongst vs, as neuer in any age
more. But aboue all, for that hee now
calleth vs to stand vp in the breach a-
gainst the enemie. Now that (besides
the Angell of the Lord still destroying,
and the dearth grieuously increasing)
the bloody enemie doth beginne to
breake out into such intolerable in-
folency, not onely with *Goliath* to rayle
vpon the Host of the liuing God; but
also with proud *Senacherib* and *Rabsha-
key* to reuile the anoynted of the Lord,
seeking

Exod. 17. 12.

1 Sam. 17. 36.

Ela. 37. 3. 4.

seeking thereby to weaken the hands, and to alienate the hearts of all Gods people from him : Let vs all at length set to this worke. Those whom the Lord hath fitted to vse the Penne, hee calles them now to vse it : the rest of vs hee calles to our weapons , to prayers and teares. He expects now all his seruants euery one to hold vp our hands against their blasphemies, and to moue his Maiestie in compassion to pardon vs, and for his owne glory now to take our parts , and to maintaine his owne cause and quarrell against the proud enemie. And that wee shoule doe this the more confidently , hee hath assured vs by so long and so happy ex- perience, that the innocent shall deliuere the Iland : and hath shewed vs that fasting and praying vanquisheth the very Diuels, and therefore it will confound and bring to nothing the deepest and most hellish stratagems. And yet more also, for that hee hath manifested himselfe as plainly to accept our publique prayer and fasting, as hee did to *Iehosaphat* praying against the Ammo-

Job 22.30.

Mat. 17.20.21.

2 Chr. 20. 3.
16.17. 20.21.
22.&c.

Ammonites and Moabites: and also our secret cryes, to ouerthrow the bloody **Conspirators**, as euer he did in the dayes of **Hester** against wicked **Hamans**. Therefore let vs all that feare the Lord, most cheerefully each incourage others to this duty, so confirming the weake hands and weary knees; each humble our selues in secret, and with holy **Hezekiah** and **Esay** stretch out our hands, and spread their blasphemies before his glorious Maiesty. For then although the Lords decree should bee gone forth against vs for all our exceeding prouocations, and that hee would not spare the whole Land at our pray-
ers, (whereof notwithstanding wee may haue strong hope to the contrary for their intolerable pride and blasphemies, especially if wee can but finde our hearts feruently set to this duty of prayer) yet we shall each of vs thus seeking the Lord, saue our owne soules, & the Lord will be vnto vs as a sanctua-
rie. Whereas otherwise, if such a iudgement come vpon vs, as hath beene so often almost fully executed (which the

Lord

*Deut. 20. 6. 3. 4.
Heb. 12. 12.*

*Esa. 37. 14. 15.
16. 17. &c.*

*Ezek. 14. 14.
Zeph. 2. 3.
Esa. 8. 14.*

Lord in mercy still sauē vs from,) wee
are euery one accessary to it, who haue
not sought in time to turne it away:
wee are also accursed with *Meroz*, be-
cause wee came not to helpe the Lord
against the mighty. And so shall wee
finde nothing but feare & an euill con-
science to chace vs. But on the contra-
ry, we shall be strong and couragious
as Lyons, whatsoeuer come to passe:
knowing that euēn in the middest of
the fire there he will be with vs, that
the flame shal not so much as kindle on
vs; and also in the flouds, that they shall
not come neere vs, more then hee will
dispose for his owne exceeding
glory, and our endlesse
comfort.

Judg. 5.23.

Prou. 28.1.

Esa. 43. 1.2.3.



A MOST PLAIN Rule according to the whole Lords Prayer in order : whereby *wee may grow to strong assurance, and much power in P R A Y E R.*

^a Let the desire of the two first Petitions be ever in thy heait, and beg al other things for them only, as being the end of all; then shalt thou bee each way most blessed, and aske what thou wilt, so, & thou shalt receive it.



Iue always as an obedient childe in the eye of thy heauenly Father. Be humbled in the reuerence of his most holy and glorious Maiestie, and in the sense of thine owne vilenesse and unworthiness to bee called his childe: longing vntill hee take thee vnto himselfe into the heauens. Study, what way thou mayest ^a honour him most in the meane time : and that first by yeelding all obedience to the Lawes of his Kingdome, and gaining more thereunto. Attend continually what his diuine will

will and pleasure is concerning thee, chiefly in thy particular calling, & the charge committed vnto thee. Then thou shalt surely finde him God all-sufficient vnto thee. Thou shalt see him more tender ouer thee then euer was Father or Mother , performing vnto thee all his promises according to all thy petitions, for this and for the better life; and sealing vnto thee a plentifull assurance of the free pardon of all thy sinnes in the bloud of his Sonne Iesus Christ: and that he will sauе thee from the tempter, and all euill, that they shall not hurt thee. That thou shalt be able with all ioy and thankfulness to acknowledge vpon happy experience his absolute Kindgome and power, and so to sound foorth vnto him continually with all his holy Angels, all glory, praise and dominion, resting thy selfe most fully satisfied in his onely loue and fauour for euer and euer,

THE



The summe of all in other words, most directly for the *understanding of the simple.*

Bserue diligently the watch
of the Lord: Endeavour to
grow daily in the practice
of euery commandement,
and faith in all his promises. Keepe
withall in thy heart a Catalogue or
short sum of thine owne chiefe sinnes,
wants and infirmities, together with
the maine sinnes and wants of the Land,
and the tokens of the Lords wrath due
thereunto, which thou hast gathered by
wise obseruation according to the rule
of the Watch. Set also before thee the
infinitenesse of the L O R D S loue and
compassion towards his, with his spe-
ciall fauours towards thy selfe, and
then pray feruently in faith to the hea-
uenly Father, looking stedfastly at
Iesus

Iesus Christ thy Sauiour: crying onely
in zeale for his glory and Kingdome;
and thou shalt bee able to pierce the
heauens, to preuaile with God as Jacob,
and much more with men: and finde
by happy experience the truth of that
promise, that before thou callest, God
will answer: And whilst thou speakest,
he will heare.

Esa.65.24.

Psal.56.9.

Psal.4.3.

Most shortly.

Alke in the way of life, ha-
ving thine eye at thy ten-
der Father: Pray accor-
ding to the heauenly pat-
terne giuen thee by thy
Sauiour, and thou shalt be able to say
as David: When I cry, mine enemies
shall bee turned backe, this I know, for
God is with me. For be ye sure that the
Lord hath chosen to himselfe a godly
man: the Lord will heare when I call
vpon him.

Above all: Pray, *Hallowed bee thy
Name, Let thy Kingdome come:* watch,
pray, and beleue, and thou shalt see it.

Mat.6.33. Psal.105.34. Mat.24.22.

Short



*Short Directions to guide
Poore Christians how to vse the
praiers following, to learne by
them to pray of themselves.*



O refolue to get the properties of him that can pray ; that is, to learne first of our Sauour how to watch ; or neuer to thinke of learning how to pray : for vntill this time our prayer is turned into sinne.

2 To settle in the heart a true, constant, and lawfull apprehension of the Maiesty of God, which must euer bee before the eyes of our mindes, & how to come vnto him in Christ.

3 To esteeme of this gift of prayer as the treasure hid, more worth than all gold : for that, what no gold can

S buy

¹
To learne to
watch.

²
In prayer to
haue a reu-
rend appre-
hension of
Gods ma-
iesty, looking
to him in
Christ.

³
To esteeme
this gift aboue
all gold.

He that esteemeth not thus
of it, can neuer looke for
it.

⁴
To vse daily
the shortest
forme, to get
the heads.

⁵
To looke vp
on the thing
to be asked,
marke how it
is asked; try
how we could
aske it our
selues.

buy, this will giue, euен whatsoeuer
wee stand in neede of, besides all other
vertues of it: And therefore to be wil-
ling, if it were to part with all for it: &
much more to resolute to bestow some
paines euery day for the attaining of it
vntill we haue surely made it our own.

⁴ To vse daily, first, the shortest
forme of the Lords Praier expounded;
which is set first, and so as it is in the
booke, to get all the heads of Prayer
thereby. To practise this vntil we haue
learned it, and can begin to pray of our
selues. This once gotten, all the hard-
nesse is past. It may be gotten in a ve-
ry short space, where there is a wil-
ling minde.

⁵ In learning to pray of our selues,
to looke first vpon the head or thing to
be asked: and then to marke how it is
begged in the prayers ouer against it:
After to lay our hand vpon the praiers
& looke onely vpon the thing to be as-
ked, & try how wee could aske it our
selues; labouring ever to haue a feeling
of the need we stand in of it, and of our
own vnworthines of it, & danger with-
out it.

⁶ If

6 If wee haue in our minde the thing to be asked, and a feeling of our need of it; our happiness in enjoying it; our misery without it; and our unworthinesse of it: then looking at the Lord in his Sonne, desirous to begge it of him, onely in the name of Iesus Christ, and for his merit: hee will giue words to viter our minde.

7 To learne the heads in order, marking how many things wee are directed vnto, to seke in the preparatiue to prayer; how many in each petition, how many in the conclusion; so to be able of a sudden to turne to any of them to bee helped by them. And to labour most in those wherin we most find out vniabilitie & also our owne necessity, with the necessity of the Church of God.

- | | |
|------------------|--|
| Summe
of all. | <p>{ 1 Watch.
2 Apprehend & adore.
3 Valew.
4 Use the short forme.
5 Learne each day some-
thing.
6 Feele and beleue.
7 Try.</p> |
|------------------|--|

6
If we haue
the thing to
be begged in
our hearts,
the Lord will
giue word:

7
To learne in
order.

8
To labour
most where it
doth most
concern vs.

Triall in two or three requests will
assure you, and incourage you to all.
The labour short, benefit invaluable.
Marke the head; meditate the prayer
against it; Try.

*A generall direction for all prayer,
to make vs cry to God in
Christ.*

IN all our prayers let vs looke first at
the Lord and his holinesse, & what
holinesse he requireth in vs : and then
let vs looke to our selues, our owne
contrarie vilenesse, with our vnworthi-
nessse of that which wee begge, and also
our danger and necessity ; This
will enable vs to cry in-
stantly in Christ.



A most short forme of Prayer, according to the patterne of the Lords Prayer, containing all the chiefe heads of Prayer; to be first learned and vsed of weaker Christians, which are desirous to learne to Pray of themselues according to the direction giuen: which once gotten, the rest will be easie.

VR Father, &c.) Oh most holy God, wee sinfull dust and ashes, dare not of our selues lift vp our eies to heauen; yet in thy Sonne our Sauiour wee come boldly to the throne of thy grace. Wee giue thee thankes for our happy estate through him, that thou haste made vs thy children in him, when we were children of wrath and thine enemies. Confirm me in vs this assurance

assurance, by framing vs daily more
and more to the image of thy Son; &
making vs to increase in loue to thy
children, and in all heauenly affections
and conuersation.

Hallowed be, &c.) Grant vs (Oh Fa-
ther) to hallow thy great Name, by
seeking thy glory in all things. Make
vs able to behold and set forth thy glo-
ry shining in all thy workes. Teach vs
which way we may most honour thee
whilest wee remaine heere, and to set
our hearts wholly thereunto. Cause vs
to magnifie thy power and mercy in
sauing vs, & in confounding the plots
of thine and our enemies. Keepe vs
from taking any part of thy glory to
our selues: Let vs account it our grea-
test honour to honour thee, and our
greatest dishonour in dishonouring
thee any way. Giue vs the zeale of *Lot*
for all the dishonours done to thee.
Vouchsafe vs true Christian boldnesse
ever to acknowledge thee, and to auouch
every part of thy truth, that we
may be acknowledged of thee before
all men and Angels.

*Thy Kingdome come.) Aduance thy
glory, by the comming of thy King-
dome, in giuing a free course to thy
Gospell: Make it powerfull in all pla-
ces, to gather and saue thine elect, and
to destroy the Kingdome of Sathan.
Raise vp Kings and Queenes for nur-
sing Fathers & Mothers to thy poore
children. Let them account this and
the holding vp of the Scepter of thy
Sonne to bee their chiefest dignitie.
Vouchsafe all Magistrates the same
hearts. Giue Pastors to thy Church
furnished with gifts to gather and feed
thy little flocke. Awaken all the vnu-
conscionable, that they may remem-
ber their account. Cast out Antichrist
with all that belongeth vnto him; and
deface all the prints of his bloody Ido-
latry. Grāt a holy vnity in thy Church
& that we may al buy the peace therof
at any lawfull rate. Put a tender care
into our hearts to saue others, chiefly
our charges and friends. Make vs to
know our happinesse in being thy sub-
iects: To increase in our loyall obedi-
ence: To hie fast towards thy King-
dome*

dome of glory ; being euer afraide of backsliding. Lord increase our faith, whereby wee liue, ouercome, enter into our rest : thus to waite for the eternall crowne.

Thy will be done.) And in the meane time strengthen vs to shew our childe-like affections and zeale, in seeking to doe thy heauenly will as the Angels. Accept our weake desire. Let it be our delight to inquire thy good pleasure : and our meate and drinke to doe the same, as thou shalt in mercy make it knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach vs the meaning of thy roddes, to amend by each correction : to see thy fatherly loue in them, & to looke for the happy issue & quiet fruit of them. Let vs not suffer as euill doers. Assist vs to take vp all crosses for thy name cheerefully, & beare them ioyfully, looking at our Sauiour. Keepe vs from doing any thing against thy reuealed will : or of imagining that thou needest our sinne to maintaine thy glory. That wee may euer say in truth : Thy wil bee done in

in earth as it is in heauen.

Give vs this day, &c.) To this end vouch
safe ys al the comforts of this life so far
as shall be good. Let vs see thy fatherly
prouidēce: direct vs to the right means
to serue the same. Inable vs to com-
mit our selues wholy to thy protection.
Make vs to see our frailty: our ynability
to get one crum of bread, or so much
as to see, or vse the means for the same
of our selues. Humble vs in our vnwor-
thinesse of bread, & for that without
Christ we are usurpers of it: Increase
our assurāce of our title in him. Blesse
thy good creatures & all meanes vnto
vs. Remoue thy curses frō the meanes:
Grant them strength to nourish vs.
Make vs content with our estate; to see
thy prouidēce in bred alone; to be able
to cast our selues on thee without stag-
gering, whē al means faile. To be afraid
of grutching & carking cares & impa-
tience. Guide vs to vse all the meanes,
and to leauē the blessing to thee; grant
vs a holy vse of our riches & of all our
temporall blessings : to employ them
onely to thy glory, and to the good of
thy

thy people, Vouchsafe vs bowels of compassion towards the poore : therein to shew our homage to thy Maiesty, and loue to thy Son in his meinbers; so to waite for the ioyfull sentence, Come yee blessed of my Father.

*Forgive vs our trespasses.) And because our sins hinder these good things from vs, Lord pardon our sins. Teach vs that beeing forgiuen wee are blessed. Open our eyes to see the hainousnes of sin, in the fearful punishment of the Angels, Adam, the old world, Sodome, thy dearest children, Moses, David, our Sauiour himselfe, for our transgressions. Giue vs some sense of the innumerable euils following our sinnes without speedy repentance; especially how they deprive vs of the assurance of thy fauour, and the benefites thereof. Vouchsafe vs some sight how our sins, are increased, being committed contrary to so many mercies daily bestowed vpon vs. Giue vs some view of the multtiude of them, seeing they are euery transgres-
sion against thy word, and each want of that holinesse that was in*

Adam

Adam: & worke in vs faith in Christ Iesus. Humble vs in the feeling of our daily corruptions & wants, chiefly of our most grievous sins. Make vs to mourne in the sense of them, & to be euer washing in the bloud of thy Son. Cause vs to grow in assurance of forgiuenesse, by increase in true repentance and faith. Strengthen vs to be euer trying & iudging our selvrs. Keepe vs from all desire of reuenge. Inable vs to seeke the saluation of all men; the reconciling of priuate enemies by all kind of duties, so to get more found assurance of a full remission.

Leade vs not into temptation} And seeing Sathan seeks euer by new sins to strip vs of all this happiness; saue vs from temptation: shew vs our danger in the multitude, power, cruelty and subtleties of our ghostly enemies. Make vs to see and bee afraid of their baites: to looke for their threatnings: to know the vilenesse of our natures running after Sathans allurements, and conspiring with him to our own perditio. Let vs fee our perill of being left into his

his handſ for our security. Cause vs to remember how he sheweth onely the faire ſide of ſinne, & chufeth the fitteſt instruments. Make vs alſo to thinke of the miſeries that follow after ſinne, chiefly the wound of conſcience. That of all other thou wilt ſurely make thy children feele the ſmart of ſin, if they do not preuent it by ſpeedy repentaſce. To remeber the deadly malice of the enemy againſt thy beſt ſeruants, how few of them haue escaped to the end without ſome grieuous wounds. Acquaint vs with our weaknes. Teach vs to watch & pray, hauing on the compleat armoř; ſo to ſtand fast in the euill day, & to preſerue our ſelues vntill the conqueſt be gotten, and we crowned.

For thine is the kingdome, &c.)Wee haue bene bold to beg all theſe of thee (oh gracious Father) because wee acknowledge all kingdome, power, and glory to bee onely thine: and for that we haue receiued the beginnings of all theſe; and doe expect all further good onely from thee, aboue all that we can aſke: Seeing thou ruleſt all things to thine

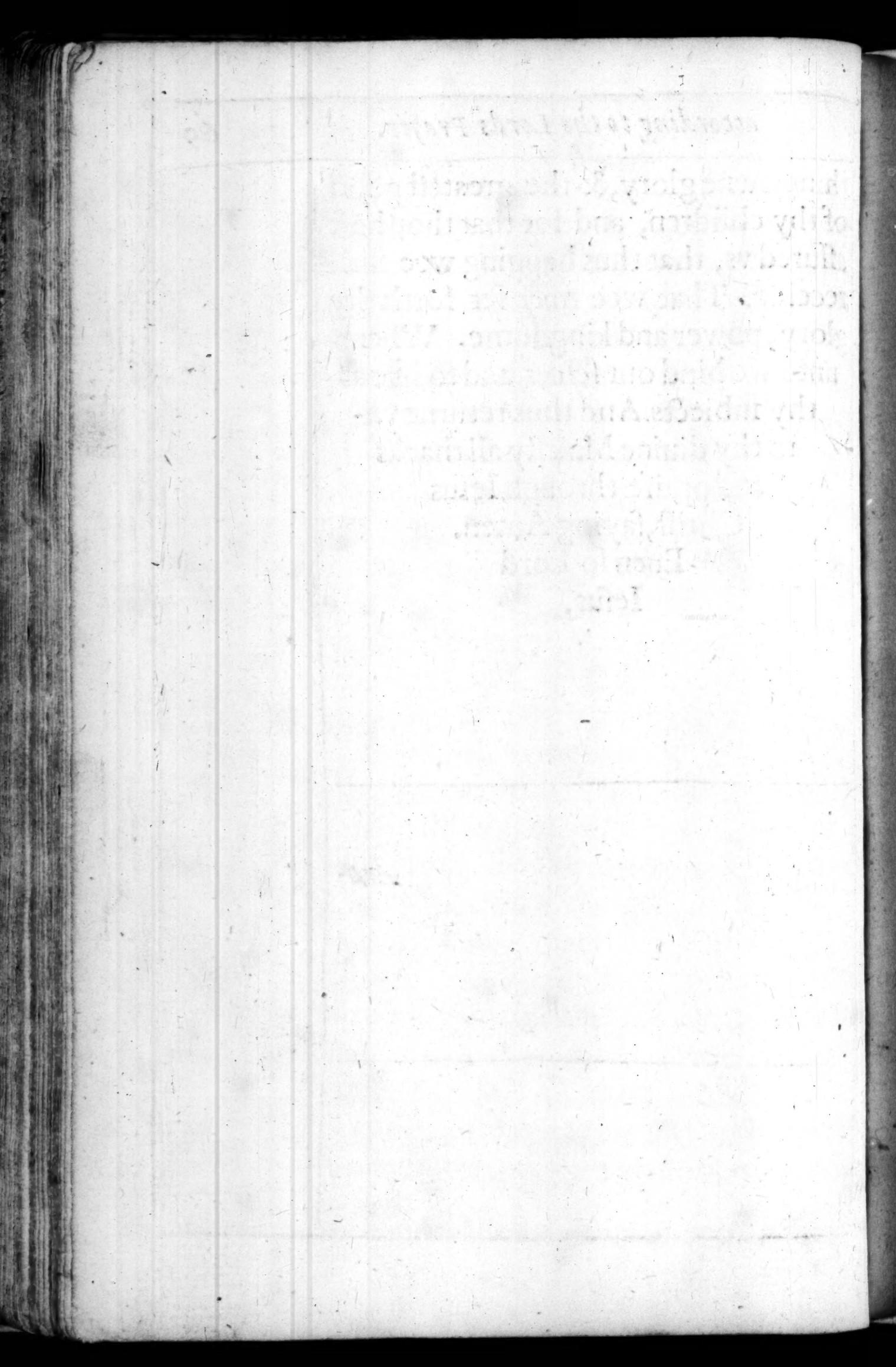
thine owne glory, & the greatest good
of thy children, and for that thou haft
affured vs, that thus begging wee shall
receiue. That wee may set forth thy
glory, power and kingdome. Where-
unto we bind our selues, and to liue as
thy subiects. And thus returne vn-
to thy diuine Maiesty all thanks
and praise through Iesus

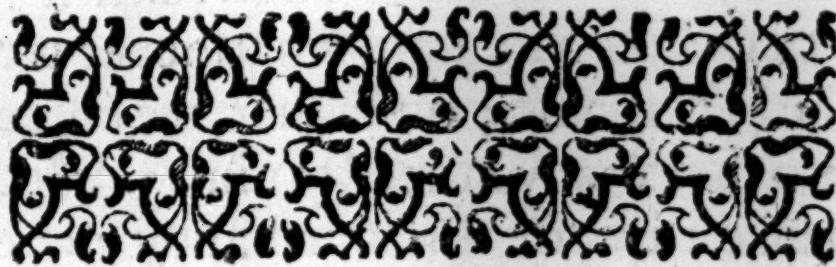
Christ, saying Amen.

Euen so Lord

Iesus.

Ano.





*Another forme of the same
Prayer some-what more large: with
the heads of the Prayer sette in the mar-
gent against every Petition; for the fur-
ther helpe of them, who are desirous
to learneto pray.*

(::)

 *VR Father which art in
heauen.) Oh most ho-
ly and glorious God, wee
that are but dust & ashes,
and poore wormes craw-
ling in sin, dare not once of our selues
lift vp our eies to heauen. 2. yet seeing
thou hast graciously giuen vs thy son to
be our Sauior & mediator at thy right
hand, and hast made vs thy children
through him, when we were thine ene-
mies; & biddē vs also to com boldly to
thee*

1. How to
come, in hu-
mility, be-
cause of Gods
glory and our
vilenesse.

2. Yet boldly
through our
Sauior.

3. Giuing
thanks for our
happinesse in
Christ.

4. To pray to
be confirmed
in our assu-
rance.

5. To increase
in loue to-
wards Gods
children.

6. In all hea-
uenly affecti-
ons and con-
uersation.

thee by that thy blessed Son, assuring
vs that thou wilt grant whatsoeuer we
aske in his name; oh Father, we come
vnto thee onely in and by him. 3. Wee
thankē thee for this our happy estate
thorow him. 4. Wee pray thee to con-
firme in vs daily this our assurance, by
making vs continually more like vnto
thy deare Son in all loue & obedience
to thy Maiesty, & in delighting in thy
presence, that wee may say euer in our
hearts, *Abba Father.*

5. Increase our loue to thy children;
and that alwaies more & more, as they
more excell in vertue. Make vs to pray
for them as for our selues, to delight in
them onely, looking vpon their good
things, bearing with their weaknesses,
auoiding all vnbrotherlie censuring.
Let our brotherly loue shine before all
the world; and let it be so sincere, that
Sathan by all his policy may neuer di-
uide vs. 6. Lift vp our hearts to the
heauens: Make our conuersation hea-
uenly, that all may see whence and
whose wee are, and whither wee are
hying.

The

The first Petition.

Hallowed be thy name.) 1. Kindle the zeale of thy glory in our hearts. Make vs able to seeke thy honour in all things. 2. Open our eyes to behold thy glory shining in all thy workes, and open our mouthes to shew foorth thy praise. 3. Make vs to see which way each of vs may doe thee the most honour whilst we are heere. Let this be our daily study.

4. Magnifie thy power, loue & mercy in sauing vs thy children still as thou hast done, and in confounding the plots of thine and thy Churches enemies. 5. Keepe vs from obscuring or taking any part of thy prayses to our selues, & from seeking our owne glory. 6. Make vs afraid of dishonouring thee by our sinnes. Let vs euer account it our chiefest honour to honour thee. 7. Graunt vs the zeale of *Lot* to mourn for all the abhominations wherby thou art dishonoured. 8. Giue vs boldnes to acknowledge thee and euery part of thy truth, that wee may be acknowledged of thee

T

before

1. To pray to seeke Gods honour in all things.
2. To be able to behold his glory and set it forth,
3. To see which way we may doe him most honour.
4. To magnify his mercy in sauing vs, and confounding the plots of enemies.
5. To keepe vs that we neuer obscure his praises, nor take them to our selues.
6. Not to dishonour him by our sinnes.
7. To haue the zeale of *Lot*.
8. For boldnes to acknowledge the Lord and his truth.

To be acknowledged of him.

Because God
is glorified
when his
kingdome com-
meth and his
will is done;
1. To pray for
a free course
to the Gospel.
2. To make it
powerfull to
gather & saue
the elect.
3. For Kings
and Queenes
to be nursing
Fathers and
mothers: To
see his childe
fed and pre-
serued.
4. For Magi-
strates to bee
as the hands
of Princes.
5. To pray for
faithful Minis-
ters to feed
Christs flock.
6. To awaken
unconsciona-
ble Ministers.

before the whole world, to thine and
our euerlasting glory.

The second Petition.

Thy Kingdome come. 1. Aduance thy
glory in giuing free course to thy
Gospell, which is the scepter of thy
kingdome. 2. Grant that it may be sin-
cerely preached & powerfull in all the
world, to gather thine elect, and bring
them in obedience vnto thee, & to de-
stroy the kingdome of Sathan. 3. Raise
vp Kings and Queenes to hold vp that
thy Scepter, and to be nursing Fathers
and Mothers to thy poore Church: so
to see thy children to be fed with the
bread of life, & to preserue them from
the violence of al cruel enemies. 4. Let
them account this as their chiefeſt dig-
nity. Giue all Magistrates vnder them
the ſame hearts, & to be as in thy place
executing thy iudgements. 5. Raise vp
faithfull Ministers in each Congrega-
tion, who beeing furnished with gifts,
may carefully feede thy flocke, ſeeking
to ſaue euery soule committed vnto
them. 6. Awake all ynconcionable Mi-
nisters, that they may remember the
cry.

cry of the blood of euery one of their peoples soules, and their appearing before Iesus Christ. 7. Cast Antichrist vtterly out of thy Church, and all things wherby he hopes to hold vp his throne or doth bewitch any of thy people. Graunt vs to carry the like detestation to all the prints of his Idolatrie, as thou diddest command thy people against the Idolatrie of the Cananites: he hauing shewed himselfe a far more deadly & bloody enemy to thee & to all thy seruants then euer the Cananits were. 8. Vouchsafe a holy vnity in thy Church, that it may stand gloriouslie as mount Sion. 9. Giue vs grace to buy the true peace thereof, with the losse of al things but of a good conscience; that all other seeing our loue, may flocke vnto thy kingdom. 10. Grant each of vs a holy care to saue others by seeking al means to bring them to this thy kingdom: & chiefly al those committed vnto our charge; with all that are knit vnto vs by any speciall bond. 11. Bestow vpon vs a true feeling of our happines to be thy Subjects, and how wretched

to remember
their account.

7 To cast out
Antichrist
with all be-
longing to
him. That we
may detest all
the prints of
his idolatrie.

8 For a holy
vnity.

9. To buy the
peace of the
Church at
any rate.

10. For a holy
care to saue
others. Chie-
ly our charges
and friends.

11. To know
our happines
to be thy sub-
jects.

12. To increas
in obedience.

13. To feare
backsliding.
To hie fast
forward to-
ward heauen.
14. To hasten
our triumph.
15. To increas
our faith.
Thereby to
enter into our
rest: And to
waite for the
crownē.

To pray:
1. To declare
our affections
in doing his
wil as the An-
gels.
2. That the
Lord would
accept our wil
for the deed.
3. To delight
to inquire the
Lords will.
4. That the
Lord would
manifest his
good pleasure
to vs.

all others are. 12. Make vs increase in
our loyall obedience vnto thee vntill
we be translated into thy kingdome of
glory. 13. Cause vs to fear euer all occa-
sions of backsliding from thee; and to
hie fast forward towards thy heauenly
kingdome. 14. Lord hasten the day of
our triumph. 15. In the meane time in-
crease our faith, that by it wee may liue
and ouercome the world, and bee filled
daily more & more with rightheousnes
peace & ioy in thee, which are the be-
ginnings of thy kingdome: vntill thou
shew vs the shining glory of it, and set
the crowne vpon our heads

The third Petition,

THy will bee done in earth as it is in hea-
uen.) 1. Quicken vs (oh deare Fa-
ther) to declare our child-like affecti-
ons, & zeale, by striuing to do thy hea-
uenly will as cheerfully as the Angels.
2. Accept our poore desire for the
deed. 3. Make it our chiefe delight to
inquire thy good pleasure. 4. Vouch-
safe to reueal the same vnto vs: & euer

so soone as it shal please thee to make it knownen vnto vs, giue vs gracie to say, I am heere Lord to doe thy will. Let all our seruice bee free will offrings. 5. Prepare vs (good Father) to looke to enter into thy kingdome through many troubles. 6. Humble vs euermore by them. 7. Teach vs to know the meaning of thy rods, to amend whatsoeuer is amisse, without once whispering against thee. 8. Assure vs of thy loue in them, and of the happy issue. 9. Let vs neuer suffer as euill doers, but onely for righteousness. 10. Make vs to take vp our crosses thankfully and beare them ioyfully, following our Lord and Sauiour, looking at him and the crown which hee holdeth forth vnto vs. 11. Keepe vs that wee neuer doe any thing against thy reuealed will, to obtaine the greatest good that we can imagine. 12. Cause vs euer to remember that thou canst and wilt surelie maintaine thine owne honour and causes without our sin, that wee may pray in truth, Thy will bee done in earth as it is in heauen.

5. To be prepared for troubles. 6. To be humbled vnder them. 7. To know the meaning of the rods, & to amend by them. 8. To be assured of the Lords loue in them, and the happy issue. 9. That wee suffer not as euill doers. 10. To take vp and beare our crosses ioyfully. 11. That wee neuer do any thing against Gods reuealed will. 12. To remember that hee needeth not our sinne to bring his wil to passe.

That we may
doe those
things begged

To pray.

1. For the cō-
fort of this life

2. For Gods
prouidence.

3 To be dire-
cted to righ:
meanes to
serue his pro-
uidence.

4. To commit
our selues to
his protectiō.

5. To see our
fraiſty & vn-
ability to get
bread, or to
vſe the meanes
especially

with successe.

6. To behum-
bled for our
vnworthines
of bread: and
that wee are
vſurpers in
our selues.

7. For more as-
ſurāce of our
title in Christ

8. For a bles-
ſing vpon the
creatures.

4. For ſtrēgh
to nouriſh vs

1.c. For con-

The fourth Petition.

Giae vs this day our daily bread. And
that we may in all things be decla-
red to be thy obedient childrē, zealous
of thy glory in doing thy holy will. 1.
Vouchsafe vs (oh Father) the comforts
of this life. 2. Shew thy fatherly care
for vs therein: 3. Direct vs to the right
means to serue thy prouidence, chiefly
in our particular callings. 4. Teach vs to
commit our selues wholy to thy pro-
tection, walking in thy waies without
feare. 5. Let vs see our owne fraiſty and
our vnability to get one crum of bread
or ſo much as to ſee or vſe the meanes,
and much leſſe to vſe them with any
successe, without thy ſpeciall blessing.
6. Humble vs in the ſense of our vn-
worthines of bread: and for that we are
but theeues, hauing no right to a mor-
ſell of bread vntill wee haue it in Iefus
Christ. 7. Vouchsafe vs more assurance
of our title & inheritance in him. 8. Bleſſ
thy good creatures to vs. Remoue e-
very curse. 9. Giue the strength to nou-
riſh vs. 10. Grant vs cōtentation with
our preſent estate whate're it be. 11. Let

vs

vs see thy prouidence and thy loue in bread alone. 12. And if euer thou shalt try vs by hauing no more but for the present day, enable vs then to cast our selues wholly vpon thee without fainting; so to shew our confidence in thee, and that thou wilt neuer let vs thy faithfull children want that which shall be meet. 13. Assure vs, that if ordinary meane's faile, thou wilt work extraordinarily rather then we shall lack that which shalbe good for vs. 14. Make vs afraid of dishonouring thee by cares or impatience in trials. 15. Guide vs onely to vse all the meanes and to commit the blessing wholly to thee, in certaine expectation of that which thou seest best. 16. Grant vs a holy vse of our riches; and of all other thy benefits: to see thy goodnes in them euermore; neuer to abuse them. 17. Direct vs to imploy them to the ends for which thou hast giuen vs them. Chiefly to maintaine thy religion, and to releue thy poor seruants. 18. Vouchsafe vs bowels of compassion towards them all: so to shew forth our homage to thy maiesty

tentation.

11. To see his prouidence in bread.

12. To cast our selues on him when we haue but for the day,

13. To be assured of extraordinary means when ordinary fail.

14. To be afraid of cracking cares and impatience.

15. To vse the meanes & to commit the blessing to the Lord.

16. For a holy vse of our riches.

17. To imploy them to right ends: chiefly to maintaine Gods Religion.

18. To pray for bowels of compassion; herby to shew our homage & loue to Iesus,

Christ wai-
ting for the
joyfull sen-
tence.

Because our
sins hinder
these good
things :

To pray,
1. For pardon
of our sins.
2. To know
the happines
of pardon.
3. To see the
hainousnesse
of sin in the
fearfull pu-
nishments
of it.

4. For some
sense of the e-
uils which sin
bringeth on
the dearest
children of
God.

iefty, & loue to thy children the mebers
of thy Son: to be able to wait cheerful-
ly for the ioyfull sentence, Come yee
blessed of my Father. When I was
hungry you gaue me meat, &c.

The fift Petition.

Forgive vs our trespasses.) And be-
cause our sins onely keepe all these
good things from vs and bring vpon vs
all euils; 1. Pardon our sins oh dear Fa-
ther. 2. Teach vs to know that heerein
alone stands all true happinesse: 3. To
this end make vs able to see the hay-
nousnes of our sins, in the punishment
of the Angels, our first parents, the old
world, on Sodome, in the torments of
hel prepared for the vngodly, & also in
the heauy correctiōs vpon thy dearest
seruants, both *Moses* and *David*; but a-
boue all in the full vialls of thy wrath
powred out vpon thine owne Son for
our sins. And how that the least of our
sinnes could neuer haue beeene purged
but by his blood alone. 4. Grant vs
some true sense of the innumerable e-
uils, which each knownen sin brings vp
on vs thine owne children, vnlesse wee

pre-

preuent them speedily ; and chiefly how they depriue vs of the full assurance of thy prouidence & protection, and of our power in prayer; and also of the extraordinary experiments of thy mercy, which otherwise wee might looke for. 5. Cause vs euermore to conceiue how our sins are increased, being committed against thy glorious Maiestie, with so many mercies and strong meanes to restraine vs, after so many vowes, and pardon formerly granted vnto vs. 6. Giue vs some sight of the multitude of them, how they are more then the sands of the sea, being euery transgression of the least iot of thy word, though it be but in thought, or omitting the very least duty ; besides our guiltines of Adams sin, the corruption of our nature, which is wholly carried to euill, and the hardnesse of our hearts. 7. Let vs haue a continuall feeling of our daily frailties , corruptions and wants, that we may trauell vnder the burden of them, desiring to be deliuered from this body of sin. 8. Make vs to be still more deeply humbled in

the

5 To conceiue how our sins are increased, being committed against so many mercies and means to restraine vs.

6. To haue some sight of the multitude of them.

7. To haue a right feeling of our frailties & wants.

8. To be more deeply humbled for our most grieuous sinnes.

9. To see in al
these our debt
and vnclean-
nesse.

To be conti-
nually wash-
ing in Christ's
blood.

10. To finde
comfort in
that fountain.

11. To grow
in assurance
of remission.

12. To try and
judge our
selues care-
fully.

13. To par-
don the sins
of our land.

14. To be able
to forgiue o-
thers.

the sense of our most gricuous sinnes
both before our calling and since, and
aboue al, for our scandalous sins which
haue beene most to thy dishonour, and
the offence of others, if we haue beene
overtaken by any such. 9. Cause vs by
all these cuer to see our debt, and al our
vncleannessse, & to be continually wa-
shing in the fountaine of thy Sonnes
blood. 10. Comfort vs in the all-suffi-
ciency therof, to make vs without spot
in thy presence. 11. Grant vs daily to
grow in more assurance of this full re-
mission, by feeling a continuall increase
of our repentance and faith, which doe
alwaiers accompany it; and also in ha-
tred of euery sinne, and feare of defi-
ling our selues again. 12. Cause vs care-
fully to try both our repentece and
faith, and how they haue beeene
wrought, and to be euer iudging our
selues, that we may never be iudged of
thee. 13. Pardon the sins of our Land,
at the instant prayers of thy seruants,
which cry vnto thee day and night by
the bloud of thy Sonne. 14. And that
yet we may haue a further seale of our
forgiue-

forgiuenesse, Lord make vs able to forgiue others. 15. Keepe vs from all malicious desire of reuenge. 16. Grant that though we hate the sinnes of all men, and intreate thee for the confounding all the wicked practices of thine and of the Churches enemies : that yet we may pray for all sorts, and seeke their saluation. 17. Direct vs how to pacifie our priuate enemies ; to gaine their loue, to heape coales on their heads, by all kinde duties, and thus to get a most strong assurance of a full remission.

The sixt Petition.

Leade vs not into temptation.) And because Sathan seekes alwaies to draw vs into new sinnes, to hinder all these thy mercies, and to bring on vs all contrary euils : 1. Make vs (oh heauenly Father) to see the danger that we stand in euery houre, for the multitude of damned spirits, and their power to deceiue vs, and to destroy vs in a moment: as also for their subtilities, wherby they know our dispositions, & take all aduantages against vs. How they

15. To be kept
from desire of
reuenge.

16. To pray
for and seeke
the saluation
of others.

17. To seeke
the reconcili-
ing of priuat
enemies. So
to seale vp
most full assur-
ance.

Because Satan
by temptation
seekes to hinder
all this good, to pray
1. To see our
danger, for
the multitude
of tempters
with their po-
wer and sub-
tilties.

will

2. To pray to feare their allurements & threats.
3. To know the vilenesse of our nature, ready to swallow their baits.
4. That we may not be left into their hands.
5. To remember how they hide the danger of sinne.
6. How they chuse the fittest instruments.
7. To pray to keepe in memory the miseries of sin. And how the Lord will specially make his owne children to smart.

will draw vs on by degrees, or harden vs to tempt thee, to leauue vs into their power, for neglecting our callings, or not auoiding the occasion of temptation. 2. Make vs afraide of their allurements, & to look for their threatenings, for our care to please thee. 3. Shew vs the vilenesse of our nature, how ready it is to swallow euery baite, and that of our selues we haue no strenght to resist. 4. Leauue vs not into their hands for our carnall security, as thou maist iustly do. 5. Make vs oft to bethinke our selues, how Sathan hideth all the danger of sinne, shewing onely the faire side of it; 6. How hee chuseth the fittest instruments, & neuer commeth like himselfe: wherby he often preuaileth against thy dearest children. 7. Cause vs also to keep a continuall memory of the seuerall miseries following euery sin, chiefly the wounds of conscience which none can beare, and no impenitent sinner can escape. Make vs that are thy children to know for certain, that thou wilt specially cause vs to feele the smart of euery sin, chiefly of sins against our con-

conscience, and such as are with offence, vnlesse we preuent them speedily by vnfained repentance. 8. Let vs euer remember Satans most deadly malice to prouoke thee against vs, who are escaped from him ; and more also, for that our sins will more dishonour thee, and harden moe to perdition then the sinnes of any other. And thereupon to consider how few haue escaped vnto the end of their daies without some grievous foiles. 9. Stir vp our hearts to learne to watch and to pray continually, as the onely remedy against temptation. 10. Acquaint vs better with our speciall weaknesses. 11. Put vpon vs the compleat armour. Grant vs chiefly the shield of faith, and the helmet of hope. Put into our hands the sword of thy Spirit, thy heauenly word, to haue it euer in readinesse to driue away Sathan. 12. That being strengthened by thy Spirit, we may stand fast, fight valiantly, and may preserue our selues faithful and vpright in thy seruice without any grievous wounds , vntill we haue gotten the finall conquest.

8. To keep in mind Satans deadly malice against Gods dearest seruants.

And how few haue escaped without grieuous foiles.

9. To learn to watch and to pray.

10. To be acquainted with our weaknesses.

11. To put on the compleate armour.

12. To preserue our selues vntill the conquest be gotten.

The Conclusion.

Why we haue
begged all
these things.
1. Because all
kingdome is
nis.

2. Because we
haue receiued
and expect al
good from
him onely.

Aboue all we
can aske.

3. Seeing he
ruleth all
things here-
unto.

4. And hath
so assured vs.

5. That we
may set forth
his kingdome
and glory.

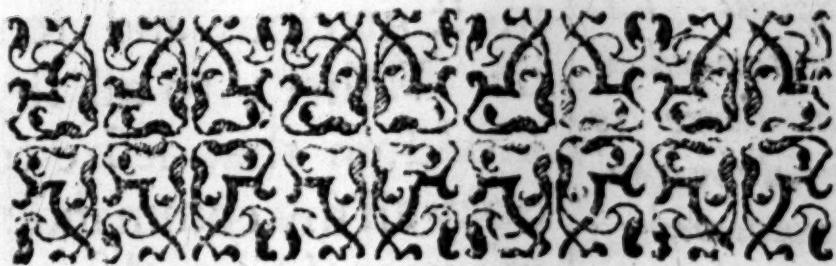
6. Whereto
we binde our
selues.

7. And to liue
as his subiects.

8. And to re-
turn al praise
through Iesus
Christ.

For thine is the kingdome.) We haue
beene bold to beg all these good
things from thee (oh heauenly Father)
1. Because all kingdome, power, and
glory, are onely thine ; 2. And because
we haue receiued the beginnings of all
these from thee, and do further expect
the accomplishment of all our desires
onely of thee, for the merit of thy be-
loued Son. That thou wilt grant them
aboue all that we can aske, so farre as it
shill be for thine owne glory and our
good. 3. Seeing that thou rulest all
things to serue hereunto ; 4. and hast
assured vs that asking in faith we shall
receiue ; 5. That we may set forth thy
power, glory and happinesse of thy
Kingdome to all succeeding ages. 6.
wherunto we herebybinde our selues;
7. and to liue as thy loyall Subiects all
our daies. 8. Thus we return vnto thee
all possible praise and thankes, saying,
Amen, Euen so Lord Iesus.

The



THE SAME PRAYER
in two other formes, more large then
the former, directly set one against the o-
ther, and the heads also against the severall
branches ; that looking vpon the head, we may try
how we are able to beg each request of our
selues ; first more shortly , after, more
fully in moe words.

Preparation to Prayer.



Vr Father which
art in heauen.)

i.O Lord most
holy and most
glorious, whose bright-
nesse the Angels are not
able to behold, who art
so terrible to all the vn-
godly, as that they shall
wish the mountaines to
couer them , that they
may neuer appeare in
thy

O Vr Fa-
ther.) oh
Lord most holy
and glorious ,
before whom
Angels fal vp-
on their faces ,
who art so ter-
rible to all the
wicked, as that
they shall never
be able to stand
in thy presence ;

a To learne
how to come
before our
Father.

i. In all hu-
mility.
In acknow-
ledgement of
his glorious
Maiesie.

b In confessi-
on of our own
vilenesse by
nature.

2. Yet to come
in confident
boldnesse as
to our Father.

and yet a most
gracious Fa-
ther towards al
that desire to
obey al thy com-
maundements ;
b Wee that are
but dust and a-
shes , children
of wrath by na-
ture, and most
rebellious of all
thy creatures,
dare not of our
selues once lift
vp our eyes to
heauen.

Father) 2 Yet
neuerthelesse ,
seeing it hath
pleased thee to
receive vs for
thine own chil-
dren by grace ,
thorow thy Son
Iesus Christ ,
by whom thou
haft purchased
and ordained
vs to eternall

thy presence ; and yet a
most gracious and ten-
der Father , to all thy
Children that desire to
obey all thy command-
ments : (b) wee that are
but dust and ashes , and
by nature through the
fall of our first Parents,
Children of wrath in
the state of damnation,
bondslauves of Satan , and
most rebellious of all
earthly creatures , dare
not presume of our selues
once to lift vp our eies to
heauen.

Father.) 2 Yet neuerthe-
lesse , seeing it hath plea-
sed thee of thy free mer-
cy to become our Fa-
ther, to adopt vs to bee
thy children by grace ,
through thy Sonne Ie-
sus Christ , & hast chosen
vs heereunto , bought
vs with his precious
blood.

blood, called vs by thy Gospell; sealed vs with thy Spirit, & giuen him to bee our perpetuall Mediator at thy right hand; bidden vs to come to thee as to a tender Father, and call thee Father through him; 3. Oh deare Father wee present our selues before thy diuine Maiesty only in his name.

^a Wee magnifie thy mercy that thou haft vouchsafed vs this blessed estate to be thy chil-
dren; and to haue thy fa-
vour, being the greatest
happinesse that euer
can befall mortall crea-
tures.

^b Giue vs hearts(most
mercifull Father) to seek
dailie to increase this
assurance by growing
in repentence for all our

glory, and giuen
him to bee our
mediator; wee
come before
thee (Oh Fa-
ther) in his
Name.

onians of
son of
or ymber
Circl

³ Onely in
the Name of
Christ our
mediator, and
that

^a We magnifi-
fie thee for this
thy favour, be-
ing the greatest
happinesse that
ever could befall
us, to be of the
number of thy
children.

^a With thank-
fulnes for our
happy estate
in him.

^b Increase
in vs daily this
assurance, by
making vs to
growe in re-

^b Begging an
increase of
our assurance
through him.

repentance and
faith.

c To attaine
daily to more
conformity to
Christ.

d Delighting
in the pre-
sence of our
Father.

d Making our
wants knowne
vnto him.

c Frame vs
to the image of
thy Sonne, in
all knowledge,
loue and obedi-
ence. Change
and renew vs
that we may be
no longer stran-
gers from thee,
as al the wicked
are.

d But grant
that we may de-
light to be euer
in thy presence,
hearing thy
sweet voice, or
speaking to thee
in our humble
prayers.

c Laying open
our wants and
hearts unto
thee, crying, oh
Father.

sinnes, and faith in thy
sweete promises.

c Frame vs euery day
more and more to the
image of thy Son, in all
knowledge of thy hea-
uenly Maiesty : being
affectioned to reue-
rence, loue, & obey thee
as our most gracious
Father, wholy changed
in all the parts & qual-
ties both of our soules
and bodies. d That wee
may be no longer stran-
gers from thee, as al the
wicked are, who bid
thee to depart from
them; but may take our
chiefest delight to bee-
uer in thy presence, to
heare thee to speake to
vs in thy heauenlie
word, c and to vtter all
our wants & our whole
hart to thee in our prai-
ers, crying, oh Father.

Our.)

Our.) 4. And that it may bee more evident, not onely to our selues, but to all the world, that we are thine own children indeed, giue vs harts to loue all thy children, being our brethren and sisters, aboue all other for thy sake alone.

* *Make vs also to loue euery one so much the more, as they more liuely carry thy image in al holinesse, excelling in vertue, and so are more precious vnto thy heauenly Maiesty.* b *That wee may every day in all our prayets remember them as our selues, begging alike for them all, saying, Our Father.* c *And that wee may delight in their companies only, as those with whom wee shall con-*

Our.) 4. And that it may bee more evident that thou art our Father indeed, giue us grace to loue thy children aboue all other for thy sake.

* *Make vs to loue each so much more, as they more excell in vertue, and are more deere unto thee.*

b *That we may daily remember them in all our prayers, saying, alike for them all; Our Father.*

c *And to delight in their companies only, as those with whom we shall live for ever.*

4. To pray for an increase of our loue to all Gods childre.

* As they more excell in vertue.

b To pray for them as for our selues.

c And delight in their companies.

5 To beg most instantly our heauenly vni-
on to be shewed in al duties

5 Knit all our hearts in brotherly loue, that we may tenderly comfort and edifie one another, afraid of grieuing or hindering the saluation of any, and much more of turning any one out of the way of life.

2 To be con-
firmed by all
bonds of a-
greement.

a Let our holy agreement in all the substance of thy truth, with our ioynt profession, so walke togerher in the path of life, bee of more force to unite vs, then all the

uerse together for euer in the heauens.

5 Knit all our hearts in this firme bond of brotherly loue, that wee may tenderlie exhort, releue, helpe, comfort and support the weaknesses one of another; seeking by all meanes the edifying of others, afraid of giuing the least offence to grieue, and much more to hinder the saluation of any, or turne any one out of the way of life.

a Let this happy brotherhood & holy agreement in all the substance of thy truth, (which is able vndoubtedly to saue our soules) togerther with our ioint profession to walke hand in hand in the narrow way of life, haue more power

power firmly to vnite vs, then all the trash, pompe or pleasure of the world, with all the cunning of Sathan or Antichrist, can haue to deuide vs.

b. Are wee not all that so walke, thine owne children, hauing thy Sonne our Sauiour, thy Spirit our comforter & earnest, for our ioynt inheritance and glorie; notwithstanding all our infirmities and imperfections, with some lesse diuersities in iudgement, which must accompany vs vntill wee bee perfect in the heauens? c. Cause vs each to looke on the good things of others, to couer and beare their weakenesses, to auoide all busie and vnbrotherly censuring.

V. 3.

6 Con-

trash or pompe of the world, or cunning of Sathan or Antichrist, can bee to deuide vs.

b. Are wee not all that so walke, thine owne children, and coheires of thy Kingdome; notwithstanding all our imperfections, and some lesse diuersities, which must accompany vs while we are in the earth?

c. Cause vs to looke on the good things of others, to beare with the weake, and auoide unbrotherly censuring.

b And common interest.

c And by looking on the good things in one another.

5. To pray to confound all contrary deuises of our enemies.

1 Which by our diuision seeke our ruine.

7 That we may neuer thinke our state good, vntill we loue the brethren.
1. Ioh. 3.14.

6. Confound therefore, all deuises working this diuision to thy dishonor, and the reiaying of our enemies, who thus conspire to work our shame and ruine, if it were possible, by our selues, and to prouoke thee to leau vs into their hands.

7. Let vs never rest vntill we finde these hearty affectiōns towards all thy children: That hereby we may know certaintely, that we are translated from death to life; when wee can pray, Our Father, rememb-

6. Confound therefore all the deuices of thine enemies that work this euill among thine owne children, to the great dishonour of thy heauenlie Maiestie; whereby they insult ouer vs, who haue conspired thus to worke our shame, and to prouoke thee against vs, to leau vs into their hands to our vtter ruine if it were possible.

7. Deare Father, let vs neuer thinke our state to bee good, vntill wee carry these heartie affectiōns to all thy children, studying to knit this bond of loue, being able truely thus to pray, *Our Father*. For hereby wee knowe that we are translated from death vnto life, because

w'e

wee loue the brethren :
and vntill this time wee
abide still in death.

8 which art in heauen.) And whereas thou our father art highly exalted in the heauen of heauens, where thy Maiestie doth shine most gloriously, and there also hast prouided thrones for vs thy children after wee haue suffered a little; humble vs euermore in the sense of thy greatnessse together with our owne basenesse and vnworthinessse, being but poore Wormes crawling vpon the earth, and loaden with innumerable sinnes.

9 Yet withall lift vp our hearts alwaies vnto the heauens, there to be conuersant with thee our heauenly Father, minding

bring, that till this time wee still abide in death.

8 VVwhich art in heauen.) And whereas thou our Father reapest in the heauens, where thou shinest most in glorie, and where thou hast prouided thrones for vs, humble vs still more, in the sense of thy greatness & our basenesse, seeing wee are but poore Wormes, crawling on the earth, loaden with sinne.

9 And yet so lift vp our hearts unto thee ô deare Father, that we may be with

8 To pray to grow in reverence to our heauenly Father, and in all humility.

9 Also in heauenly affecti ons.

thee in all our
Prayers; long-
ing to behold
thee face to
face.

18^o And con-
uerstions.

^a To declare
our selues his
children.

^b To grow vp
hereby to full
assurance that
we are his.

^c And heauen
ours, and all
creatures at
league with
vs for our
good.

10 And let
our conuersati-
on be so heauen-
ly, as that the
world may see
that wee are
not of it, but
thy heauenly
children traue-
ling towards
thee our heauen-
ly Father.

^b That wee
also our selues
may grow vp
to a ful assurance
that heauen
is ours, re-
served for vs by
our Lord and
Saviour; and all
creatures good
and bad at a
league with
vs, euer ready
to helpe in time
of neede, so far

minding heauely things:
especially in all our
praiers; longing there to
behold thee face to face.

10 And in the meane
time, while wee abide
here belowe, grant vs to
be of such heauenly con-
uersations, so vsing the
world, as if wee vsed it
not, ^athat the world may
see that we are not of it,
but pilgrims and stran-
gers here, and thy heau-
enly children, ^bThat
our selues also may here-
by grow vp to a strong
assurance that heauen is
ours, and all the ioyes
thereof, reserved for vs
by our Lord and Sau-
our; ^cand all the crea-
tures in heauen & earth
at a league with vs to
doe vs good, so farre as
shall stand with thine
honor and our saluation,
and

and euer ready to helpe
in the time of need.

The first Petition.

Hallowed bee thy Name.) And seeing thou (o tender Father) hast vouchsafed vs this honor aboue the greatest part of the world, to be thine owne children, and heires of thy glorious kingdome, whereas thou mightest iustly haue left vs in our sins with all the wicked, to euerlasting shame and perdition. 1. giue vs grace (good Father) to testifie our loue and thankfulness, all the daies of our life, in studying in and aboue all things which way to honour thee.

2. Open our blindies to behold the glorie of thy wisedome, power,

as shall be for
thy honour, and
our saluation.

Hallowed)

And seeing thou O graci-
ous Father hast
vouchsafed to
vs onely who
obey thy Gos-
pel, this honour,
to be thine owne
children, and
heires of thy
kingdom, wher-
as thou might-
est iustly haue
left vs with the
wicked to euer-
lasting perdi-
tion. 1. Giue vs
grace ever to
testifie our loue
and thankfulness,
seeking in
and aboue all
things how to
honour thee.

2 Open our
eyes to behold
thy great power,

In this first
Petition.

For this ho-
nor that God
hath vouchsa-
fed vnto vs to
be his chil-
dren to beg.

1. To seek his
honor in and
aboue all
things.

a To haue our eyes open to behold his glory, shining in all his works as creatures.

a Word.

b Judgements.

c Mercies.

3. To be able to set forth his praises belonging to him in all these, and to haue a holy vse of them.

wisdom, goodness, and righteousness, shining in al thy works, & much more in thy sacred word; b chiefly in all thy iudgements executed upon thine enemies, c and mercies declared towards thy children: and which thou still shewest every day, especially toward our selues.

3 Make vs able to consider of. & set forth the praises belonging to thee therein, both in word and deed, that by vs thy great Name may be knowne in all the world.

power, goodness, and righteousness, shining in all thy workes, euен in euery creature; * and much more in thy sacred word; b chiefly to behold this thy glory in all thy terrible iudgements executed vpon the enemies of thy Church, c with mercies towards thy children: and in those which thou shewest euerie day, especially towards our selues.

3 Make vs able to take euery occasion to consider of aright, and set forth the praises belonging to thee therein, & to haue a holy vse of them, both in word and deed, that by vs thy great Name may be knowne and magnified in all the world.

4 Aboue all, set euer before our faces (good Father) that wonderfull glory wherein thou hast been magnified in these our daies, ^a in the euidēt declaration both of thy displeasure against vs of this sinfull nation; and also of thy mercy and tender care for vs, and wrath against our enemies. ^b How for our dishonouring thee, by abusing thy blessed Gospel which thou hast giuē vs with such peace & prosperity, as hardly euer any Nation knew before; thou hast not only corrected our grieuous transgressions and securitie, as a tender Father with thy roddes of dearth, pestilence, and sundry the like, but also raised vp against

4 Aboue all teach vs to extoll that glory wherein thou hast been magnified before our eyes, a in shewing thy fatherly care for vs in our preseruation & wrath against our enemies. ^b How for dishonouring thee in abusing thy Gospell, and all thy blessings bestowed on vs above all other people; thou hast not onely corrected vs tenderly with thy rods, but hast also at sundry times raiſed vp most cruell enemies against vs.

4. To praise him chiefly in his glory manifested in our daies for vs, and against our enemies.

^a In abounding mercies.

^b Correcting vs fatherly for abusing his mercies to his d:shonour: so to bring vs to amendment.

c After threatening vs by cruel enemies to take away all, bringing them to the execution.

d Yet euer deliuering & auenging vs, when we haue cryed to him.

c How also by them thou hast threatned not onely the taking away of the gospell, but our vtter destrution also ; and brought them to the very execution of it, because we would not hearken and turne unto thee according to thy mercies.

d And yet euer when wee haue cried unto thee, thou hast plucked them backe in the instant, and taken vengeance for vs : so as wee haue oft thought that they durst never haue attempted the like againe.

against vs sundry times most cruell enemies. c Hast thou not thereby threatned the taking away of thy heauenlie Gospell, with our vtter destruction, & brought the enemies to the very execution thereof ? because wee would not bring forth the fruites of thy Gospell , nor serue thee with good hearts, according to all thy mercies bestowed vpon vs. d And yet notwithstanding hast thou not euer heard vs, when wee haue cryed vnto thee, as thou heardest thy people Israel, and as thou diddest heare Jephosaphat against the Moabites, and Ezechiah and Esay against the proud Assyrian? c Hast thou not so plucked them

them backe in the instant , and taken vengeance for vs : that wee haue oft thought that they durst never haue risen against vs any more ; & that so as if the most barbarous Nati-
ons of the earth, had receiued but the least of our deliuverances , with our meanes , they vn-
doubtedly had repented long agoe in sack-cloth
and ashes , as wee for the present haue promised vnto thee .

5 O gracious Father ,
inable vs alwaies to remem-
ber and acknowledge this ,^a and make
vs to see moreouer that thine anger is not yet turned away , but more fearefully kindled against vs . For that as our sinnes and prouo-
cations

c Yea thy works Lord haue been so wonderfull , as if the most barbarous Na-
tions of the earth had re-
ceiued but the least of our de-
lincerances , with our means , they would haue re-
pent long agoe in sackcloth and
ashes , like as we haue oft pro-
mised and pur-
posed for the
present time .

5 O graci-
ous Father ,
make vs euer to acknowledge
this ,^a and to see that thy an-
ger is againe
more fearefully
kindled , for
thas as our sins
grow up to

e So as it had
been enough
to haue con-
uerted the
most barba-
rous nation .

5 To pray for
grace euer to
remember &
acknowledge
all these
^a And to see
moreouer his
anger kindled
again , witnes-
sed by increas
of our sins , &
of these bloo-
dy enemies , &
their malice .

d Without hope of leauing off, vntill they haue their wils.

e Also declared by the fearfull arming of winds and waters against vs.

heauen, so those our enemies doe still increase in number and malice, b without hope of leauing off their practises, vntill they haue wrought, eyther ours, or their owne endelesse ruin, which they in time must needs effect.

c Good Father let this token of thy wrath preuaile, together with the arming of the dumbe creatures, both windes and waters, so oft threatening our destruction, for the overflow of all iniquity in euery place.

cations are multiplied so those our bloudy enemies doe still increase daily, and their malice is become much more deadly against vs thy poore children, a without hope of leauing off vntill they haue wrought either ours, or at least their owne vtter ruine, which in time they must needs effect.

e Good Father cause this principall token of thy displeasure, with all other signes from heauen and earth, to preuaile with vs at length, to bring vs to repentance: as namely, that thou didst arme the dumb Creatures against vs, both windes & waters, so strangely and furiously in so many places, threatening vtterly to sweepe

sweepe vs away in our deadly security, for the great ouerflow of all iniquity euery where. Cause these, wee pray thee, to work so mightily, that wee may all bee presently awaked out of our deepest security, and seeke by all meanes to appease thy wrath.

a Oh Lord, didst thou not before that most secret, bloudy, and fierie conspiracy, warne vs all from heauen (as thou diddest *Ierusalem* before her last destruction) by a fierie tent directly ouer our heads, inclosing vs all with pillars of most horrible darknesse, pillars of fire, and pillars of bloud, foreshewing vs (as by that which followed wee may iustly deeme) that

Let all these worke so mightily with vs, that wee may all presently seeke to appease thine anger.

a Didst thou not before the bloody and fiery conspiracy warn vs al from heauen (as thou didst warne *Ierusalem*) inclosing vs in a fiery tent, with pillars of darknes, of fire and bloud: foreshewing vs (as by that which followed wee may iustly deeme

d By signes from heauen, as namely, the fiery tent, beholden of many.

*the bloody de-
struction which
was towards
vs?*

e With the feare which it draue many of vs vnto.

f And that which fol-
lowed not long
after agreeable to that
forewarning in the pow-
der furnace.

*Did not ma-
ny of our hearts
tremble at that
terrible sight,
causing vs to
seeke vnto thee
more earnestly
to turne away
the future e-
uils?*

*And feared we
without cause?
Had it not been
effected indeed,
and we all inclo-
sed in the most
darke, fiery, &
bloudy tent that
euer the world
heard of; if
thou, oh pitiful
Father, hadst
not heard the
prayers of vs
thy poore Chil-
dren, in the
very instant,*

*that bloudy darknesse &
fiery destruction that
was towards vs.*

c Did not the hearts
of many of vs tremble
at the beholding there-
of, and in fearing some
greeuous iudgement
that was to come, cau-
sing vs to flye to thee, to
seeke to hide our selues
vnder thy wings?

f And did wee feare
without iust cause? had
it not beene effected in-
deed, and we all, chiefly
our dread Soueraigne,
with all our heads and
rulers, incloased in the
most darke, fierie and
bloudie tent that euer
the world heard of, in
that most vnniaturall
and cursed massacre; if
thou our gracious and
most tender father hadst
not heard the praiers of

vs

vs thy poore children, which before and at that very instant were humbled before thee, and so thought on vs in mercy:

6 And didst thou not after cry long vnto vs by the sword of the destroying Angell, by the dearth so oft & so fearfully increasing, the mournings and complaints of the poore ascending daily to heauen, besides euery yere some new and eminent perill? Shal wee remaine senslesse continually in all these signes and tokenes, some of them entring in vpon vs, as fearfully as almost any of the ten plagues vpon the Egyprians, making the whole land to tremble, at the very report of them?

and remembred
us in mercy?

6 Didst thon
not cry to vs by
the pestilence,
famine, com-
plaints of the
poore ascending
continually with
new threat-
nings ? And
shall we remain
senslesse still in
the middest of
the tokenes of
thy wrath, mak-
ing the whole
Land to trem-
ble at the report
of them?

To pray that
we may not
be senslesse
in these to-
kens of his
wrath, some
of them sei-
zing vpon vs
as fearefully
as any of the
plagues of E-
gypt.

7 To pray
chiefely to be
saued from
that heauiest
iudgement of
induration,
^a Whereby
both Egypt &
Israel were
prepared for
destruction.

^b That we be
not worse for
al the meanes
sent to call vs
to repentaunce,
vntill the
iudgement
come, but
that we may
see our estate
and turne.

6 Saue vs from
indurration, the
heauiest iudge-
ment that euer
fell upon the
heart of man, ^a
whereby not on-
ly the Egypti-
ans, but also
thine owne people
were prepared
for their finall
desolation. ^b

Saue vs from
that which is so
oft threatened by
our Sauiour,
that by hearing
we shoulde haue
and not under-
stand, and see-
ing we shoulde see
& not perceiue,
but haue our
hearts made
more fat (by al
the meanes u-
sed for our re-
pentance) lest
wee shoulde con-
uert & be spa-

7 Saue and deliuers,
oh tender Father, from
this iudgement of indur-
ration, of all other the
heauiest that euer fel vp-
pon the heart of man: ^a
whereby not onely the
Egyptians were prepa-
red for their finall ouer-
throw in the Sea, but al-
so thine owne people
Israel were prepared
for vengeance, both be-
fore the great captiuity,
and also before the last
and vtter desolation of
that nation, so oft threat-
ned by our Sauiour. ^b O
let vs not bee as they,
that by hearing wee
should haue, and not un-
derstand, and seeing we
shoud see, and not per-
ceiue; but haue our
hearts made more fatte
and senselesse by all the
meanes sent to call vs
to

to repentance, lest wee
should bee conuerted,
and thou shouldest spare
vs.

c Oh open our eycs,
most mercifull Father,
that we may see in what
state wee stand; and how
far this iudgement hath
seized vpon vs already.

c Conuert vs, and wee
shall bee conuerted; and
neuer let vs (as those
whom thou hast vtterly
destroyed) harden our
selues against the euident
tokēs of thy wrath,
denying or making
light of them; much
lesse to oppose our selues
against thee, thy word
and seruants.

8 Preserue vs euer as
thou hast done from
the outragious over-
flowings of the multi-
tude, which thou mai-

red. But Lord,
open our cies, &
mollifie our
hearts, that
thou mayst spare
vs.

c Open our
eyes to see our
estate, and how
far this iudge-
ment hath sei-
zed on vs al-
ready.

d Conuert vs
and we shall be
conuerted. Suf-
fer vs not to
harden our selues
against the to-
kens of thy
wrath, thy
word, and ser-
uants, with a
high hand, to
our perdition.

8 Preserue vs
from the out-
rage of the fu-
rious multitude,
which

c To pray to
haue our eyes
open to see
our estate.

d To be con-
uerted, and
not to harden
our selues
against the
Lord.

3 To intreat
to be preser-
ued from the
outragious
multitude.

thou maist iustly arme against vs, as thou diddest begin, for lacke of care to see them instruted, and of compassion of their soules and bodies.

9 That we may neuer fal into the bloody enemies hands.

But still into the Lords, who pittieith vs when he smiteth vs.

9 Ob leue vs not unto thē whose mercies are cruelty, to cause them to blaspheme thy great Name, but let vs still fall into thy hands, who pittest vs when thou smitest vs, and euer in wrath remembrest mercy.

est iustly arme against vs in their ignorance, like the furious waues of the raging Seas, for lacke of care & conscience in thē whom it concerned, to see thē taught to know thee & thy ordinances, and to fear thy great and mighty Name. Let not the floodes of iniquity swallow vs vp.

9 Aboue al neuer leue vs into their hāds whose very mercies are cruelties, that they should blaspheme thy great Name, to say, Where is now their God; but let vs stil fal into thy hands, and deale with vs as it pleaseth thee, for with thee is mercy: & when thou smitest vs, yet thou pittiest vs, euer in wrath remembiring mercy.

10 Though our prouocatiōs be more haynous then wee are able to expresse, yet Lord heare the cry of thy seruāts, & let thē still preuaile with thee to stay thy hand.

a Hast thou not said it and many a time made it good, euен vnto this verēy day, that the innocent should deliuere the Iland?

b And doest thou not now in a special manner call for vs thy poore seruants, to stand vp with Moses in the breach to stay thy fierce wrath, which hath so broke in on our brethren so neerly ioyned vnto vs; and in them after a sort vpon our selues? Hast thou not beene wont most to declare the riches of thy grace, in pardoning and sauing whole Nations at

10 Though our sinnes bee haynous to anger thee, yet let the cry of thy seruants still preuaile.

a Hast thou not said it and performed it to this day, that the innocent shall deliuere the Iland? b And doest thou not call vs all who desire to be such to stand up in the breach, because thou wouldest not destroy vs? Hast thou not beene wont to pardon whole Nations at the prayers of a few of

10 To pray instantly that the cry of his seruants may still preuaile,

a As vnto this day.

Iob 22. 30.

b To be more earnest, sith he calis vs now to stand in the breach as Moses, to stay his hand; to declare the riches of his mercy; sauing vs still at the prayers of a few.

thy seruants, and to give the enemy for their ransome?

c And seeing he is still the same to vs, as he was to Moses and Abraham.

d And we so deere to him, that he can deny vs nothing which may make for his glory, and for our good.

e To intreat him to magnifie his mercie in pardoning, and turning our hearts to meete him.

c Therefore we thy remembra[n]cers (knowing that thou art still the same, as to thy seruants in former time, d and that wee are as deare unto thee as they were, and that thou canst deny vs nothing which we begge in thy Sonnes Name according to thy will, so far as it is for our good)

e Doe humbly intreat thee to magnifie thy mercie in pardoning our

the praiers of a few of thy poore seruants, and giuing the wicked for their ransome?

c Therefore (oh good Lord) wee whom thou doest call to bee thy remembra[n]cers, because wee know that thou art still the same good God to thine, as thou wast to Moses, Abraham, & Samuel; d and being assured that through thy Sonne we are deare unto thee as the Apple of thine owne eye, that thou canst deny vs nothing which wee begge in his Name, which may make for thine owne glorie and good of thy people; e euен we ethy poore children doe humble intreate thee to magnifie thy mercy, that it may shone.

to all the world in pardoning the sinne of our Land, and in turning the hearts of all sorts speedily vnto thee, to meete thee with an intreaty of peace. ^f But wee pray thee to make all the unplaceable enemies of thy Church in all places to feele thy hand; & those chieflie who haue as *Baalam* and the Midianites, caused vs with their wiles to prouoke thee to so fierce a wrath, wherein we haue beene so oft and so latelie almost vtterlie consumed, through our backsliding and rebellions against thee.

^g Get thy selfe glory vpon them, as vpon *Pharaoh* in the heart of the Sea; that when thou hast deliuered vs and ouer-

finne, and turning vs speedily vnto thee.

^e But make thine enemies to feele thine hand, and those chiefly, who haue as *Balaam* cursid vs to prouoke thee so grievously, that wee haue beene so oft in so desperate danger, and almost confusid by our backslidng and rebellion.

^g Get thy selfe glory vpon them as vpon *Pharaoh*, that when thou hast deli-

^f But to make his enemies to feele his hand, who haue beene the causes of our sinne by their wiles.

^g To get him-selfe glory vpon them as vpon *Pharaoh*

h As he hath begun & promised to accomplish to his euerlasting praise.

ii To pray that we may be afraid of obscuring his glory.

a Or seeking our own glory.

12 That wee may not dis-
honour him
by our finites.

uered vs, and ouerthrowne them, h as sundry times thou hast begun, wee may sing pray- ses, and ene- keepe a remem- brance of thy mercy.

ii Let vs bee afraide of obscuring any part of thy glory.

^a And much more of seeking our owne honor, or taking any part of thine honour to our selues, or of being proud of thy gifts. Whereunto we are so ready.

12 But abone all, keepe vs from dishonou- ring thee by

ouerthrowen them(h as sundry times thou hast begun, and promised to accomplish) wee with all the Churches may sing the song of Moses thy seruant: and all ages may keep a remembrance of thine endlesse mercy.

ii Let every one of vs bee afraide of defacing or obscuring any part of thy glory, ^a and much more of seeking vainly our own glory, especially of robbing thy Maiesty, by taking any part of thine honour to our selues, as Herod; or by beeing proud of thy gifts, whereunto our sinfull natures are strongly inclined.

12 Aboue all, keepe vs from dishonouring thee by our evill exam- ple

ple amongst the wicked and vngodly, to cause them to blaspheme that glorious truth which we profess.

13 Make vs to account it our greatest honour to honour thee, and the greatest dishonour and euill that euer can befall vs, so much as in shew to dishonour thee.

a Strengthen vs to walke so vprightly, that others seeing our good works may glorifie thee our heauenly Father; b and that wee may stop the mouthes of all the wicked by our innocency, bearing their reproch as a crown vpon our heads.

14 So inflame our hearts with a zeale of thy glory, that our righte-

over sinfull lines amongst the wicked, to cause them to blasphemethy great Name.

13 Let vs account this our greatest honour to honour thee, and contrarily, our greatest dishonour.

a Strengthen vs to walke so vprightly, that others seeing our good works, may glorifie thee, b and wee may weare the reproach of the wicked as a crowne vpon our heads.

14 So kindle the zeale of thy glory in our

13 To account it our greatest honour to honour him; and contrarily.

a To glorifie him by our holy ensample.

14 To haue the zeale of Lot against the abominations of our age.

hearts that wee
may bee grie-
ued continually
for all the dis-
honors done any
way unto thes.

15 And finally
to be able to
acknowledge
the Lord bold-
ly with each
part of his
truth.

a As being
his glory.

b That wee
may be ac-
knowledged
of him before
all the world ;
to our owne
euerlasting
honour.

15 And that
instead of being
ashamed of thee
or any part of
thy truth , we
may euer pro-
fesse it with all
holy wisedome
and boldnesse, ^a
as our chiefest
glory ; gracing
it with a holy
conuersation,

b That our Sa-
uiour may ac-
knowledge vs
before thee in
the presence of
all men and
Angels, to bee

righteous soules may be
vexed from day to day,
for all the abominations
whereby thou art disho-
noured by Atheists, Pa-
pists, and all sorts of god-
lesse men.

15 Let vs bee so far
off from dishonouring
thee, by beeing ashamed
with Peter of thee & thy
religiō, or any part there
of, where wee ought to
professe it ; that in all
places wee may shew
foorth our profession of
thee, with all wisedome
and boldnesse, ^a as that
which is our chiefest
glory, gracing it with a
holie conuersation. ^b
That so our Lord & Sa-
uiour may acknowledge
vs before thee our hea-
uenlie Father, in the
presence of thy glori-
ous Angels, and of the
whole

whole world , to bee
thine owne children ,
and heires of thy King-
dome : ‘when hee will
most iustlie deny all the
fearefull and vnbelee-
uers , as those whom hee
neuer knew , to their end-
lesse horrour and confu-
sion .

The second Petition.

Thy Kingdome come .) And whereas thou (oh Father) art chieflie glorified when thy Kingdome commeth , and thy will is done ; that is , in the increase of thine owne Church and people which obey thy word , amongst whom thou reignest as Lord and King : and especially when thou doest enlarge thy domi-

the true childre
and heires of
thy kingdome :

c When he will
deny all the
fearefull and
unbeleeuers , as
those whom hee
neuer knew , to
their endlesse
woe and confu-
sion .

c When al the
fearefull shall
be denied .

Thy king-
dome come .)
And whereas
thou (oh Fa-
ther) art chiefly
glorified in the
increase of thine
ownfaithful peo-
ple obeying thy
word , amongst
whom thou
reignest : and
especially when
thou causest thy
Religion and
people to

In the second
petition , see-
ing Goës glo-
ry is in the
inlarging of
his kingdom ,
and doing
his will ;

*prosper against
all the power
of hell.*

1 To pray for
a free course
to the gospell
which is the
scepter of his
Kingdome.

a That it may
be powerfull
euery where

2 For Kings &
Queens to be

*Grant thy
Gospell, whereby
thou con-
querest and ru-
lest, to be sin-
cerely preached
every where, all
impediments be-
ing taken away.*

*Make it so
powerfull that
it may destroy
the Kingdome
of Sathan and
Antichrist; and
gather all thine
vnto thee, that
so thou mayest
hasten thy glo-
rious kingdome.*

*To this end
raise vp Kings*

dominions against all
the subtlety and power
of hell, causing thy re-
ligion and people to
prosper and increase. 1.
Good Father giue thy
Gospell (which is the
Scepter of thy King-
dome, whereby thou
conquerest and rulest)
a free course to bee sin-
cerelie preached in all
the world, all impedi-
ments beeing vtterly re-
mooued.

* Make it so power-
full in all places, that it
may vtterlie throw
downe the Kingdome
of Sathan , and Anti-
christ; cōuerting & spee-
dily gathering all thine
elect vnto thee, that so
thou maiest hasten thy
Kingdome of glory.

2 To this end, wher-
as thou (oh King of
Kings

Kings) hast ordained
Kings and Queenes, to
bee nursing Fathers and
Mothers to thy poore
Church , to nourish vs
thy children with the
word of life, and to pre-
serue vs from the rage
of that bloudie Anti-
christ , and of all other
cruell enemies : Oh Al-
mighty and deare Fa-
ther raise vp such for vs
in all the countries of
the world. And those
which are such already,
make them tenne times
more, that they may
account this their grea-
test dignity, to haue rhe
bringing vp of thine
owne children & heires
of thy kingdome, com-
mitted to their care and
faithfulnessse.

3 More especially as
thou hast settled this
thy

and Queenes
to nourish thy
children with
the word of life,
and preserue vs
from the rage
of all our cruell
enemies, especi-
ally that bloody
Antichrist.
And for those
that are such
already, make
them ten times
more: let them
account this
their greatest
dignity, to haue
the bringing vp
of the heires of
thy kingdome
committed un-
to them.

nursing Fa-
thers and
Mothers to
the Church.

3 And as it
hath pleased

3 Especially to
pray for our

Soueraigne,
raised vp for
vs in place of
our tender
mother.

thee to settle
this thy king-
dome in so
great peace a-
mong vs, by
our tender mo-
ther, deliuering
vs from that
blood-thirstie
Whore of Ba-
bylon; and also
to continue the
same beyond all
former expec-
tation under our
dread Soue-
raigne.

* Do induce him
we beseech thee,
with an abun-
dant portion of
thy spirit.

a That he may
haue an abou-
dant portion
of Gods Spi-
rit.

b According
to his dignity
and charge,

b According

thy Kingdome among
vs of this Nation in
much peace and pro-
sperity, vnder our late
tender nursing Mo-
ther, and hast deliuered
vs from the tyrannic
of that blood-thirstie
Whore of Babylon; and
also hast continued the
same still most miracu-
lously, beyond all for-
mer expectation vnder
our gracious Soue-
raigne, whom thou hast
raised vp for a foster Fa-
ther in her place: * So
wee beseech thee to en-
large the heart of thine
Annoynted Seruant,
with an abundant por-
tion of thy Spirit, bothe
of wisedome and zeale
for thy glory and King-
dome, and tender af-
fections towards thy
children, b according to
that

that high dignitie laide vpon him, & the charge committed vnto him.
Grant that in token of his true thankefulness for all his dominions and great honour, and much more for the admirable deliuерances giuen vnto him and his,
(^a and aboue all, sith that thou hast made him twice, chiefly, so wonderfully in our eyes, thy principall instrument, in sauing vs thy poore Church) that he may set himselfe much more earnestlie then euer did *Cyrus* or *Darius*, euен as worthie Ichosaphat and *Ezechiah*, to aduance thy glory, in enlarging and furthering this Kingdome of thy Son, and in promoting thy pure religion

to his dignitie, to discharge faithfully that great charge committed vnto him. Increase in him al tender affections towards thy children.

Grant him that in token of true thankefulness for all his dominions, and chiefly the wonderfull deliuерances of his Maiesy & his, ^b and of vs all thy people principally by him) he aboue all others may set himselfe with Ichosaphat & Hezekiah and other worthy Kings of Iudah, to enlarge thy kingdom & promote thy

c That in token of thankfulness for all his dominios and deliue- rances.

¹ At his com- ming in,

² By discou- ring & preue- ting the mas- sacre,

d And for the deliuерances of the Church by him, hee may set himselfe first to aduance Chists King- dome and Gospell.

f And secondly to procure the good of Gods seruants, repressing the wicked.

That we may liue in all peace & godlinesse without feare.

g To be affected towards him as the good people were towards David, and found forth the Lords praises for him.

pure religion ; destroying vtterly all vngodlinesse.

f Inable him to procure each way the good of vs thy poore children committed to him. Strengthen him to preserue all vs thy poore people from the violence of the wicked ; that wee may boldly make profession of thee without feare of Atheist, Papist, or any other malicious enemy.

g Grant to vs also this grace, in token of our thankefulnesse, that wee all being still more loyally affected towards him, as toward our

on with all his power, destroying whatsoeuer is against it, and discoutenancing all vngodlinesse.

f Oh strengthen him to procure each way both by godlie lawes, and all other holie meanes, the good of vs thy poore people committed vnto his trust, repressing all the wicked ; that wee may liue a quiet life in all godlinesse and honestie, fearing none but onelie thy heauenlie Maiestie.

g So grant that all wee thy children beeing affected towards thine Annoynted, more and more, as towards our happy nursing Father vnder thee, & as all the good people were towards thy seruant Dauid

aid, may euermore accordingly sound forth thy prayses for him. ^h Giue vs hearts to cry continuallie vnto thee, for the preseruation of his Maiesty, with our hopefull Prince *Charles*, the Prince and Princesse *Palatine* & all their Royall progeny; that if it bee thy heauenly will, the throne of his Kingdome may be established vntil Christ the King of kings shal come: the to resigne vp the Scepter into his hands, & to be taken vp into his throne to reign with the for euermore.

4 Good Lord giue all our Magistrates & Rulers vnder him the same heart, that they may be as the hands of thine Annoynted in euery place for the accōplish-

X ment

most happy nur-sing Father vnder thee, and as all the good people were towards David, may euer sound forth thy praises for him. ^h And pray earnestly for his preseruation, & of our hopefull Prince, the Prince & Princesse *Palatine*, with all their royall Progeny: That his kingdome (if it bee thy wil) may be established vntill Christ shall come, to resigne up this earthly Scepter, and reigne with thee eternally.

4 Give all our rulers the same heart, that they may bee as the hands of thine

^h To pray for him and his to reigne for euermore.

organized
victor
brow ydew.

4 For our Ma-gistrates to haue the same heart.

good d
not aligh

Anointed in every place for this purpose.

5 For our Ministers to tread in the steps of the holy Apostles.

a Seeking to saue euery soule by word

b And conuerstation.

5 And as thou hast ordained chieffely to finish thy kingdome by the preaching of thy Gospell, which thou didst first spread by thy holy Apostles, subduing the world thereby; so wee pray thee to send foorth powerfull Preachers in euery congregation, as may not cease to admonish euery one with teares.

b Teach them to frame themselves by all holie meanes to

ment of this worke.

5 And withall, as thou hast appointed to build vp thy kingdom chiefly by the sincere preaching of thy sacred Gospell, whereby thou diddest first spread it so speedily, subduing al the world by the Ministrie of thy holy Apostles; So wee pray thee send forth faithfull Preachers, into euerie congregatiōn, which being furnished with gifts, and tenderly affected with the care of euery soule committed vnto their charge, may not cease with Paul to admonish euery one, both publikely and priuately, day and night with teares.

b Guide them good Lord to goe before thy people in all holie con-

uer-

uersation, and to frame themselues to all; to winne all, ^c beeing afraid of giuing the least offence, either to har- den, or any way to hin- der the saluation of any one of them.

^a Awaken at length (oh Lord) all our blind guides, and all sorts of vncionable Ministers, who are drunk with the blood of soules, that they may but remem- ber, how the blood of one Abel did cry for ven- geance from the earth; and that they may think in time where they will appeare, when Christ shall come to take an ac- count for euery soule.

^b Either give them repentance for that bloody sinne, that they may saue themselues,

Y 2

and

^c to winne all, ^c and to be afraid of the least of- fence, which might hinder the saluation of any one.

^c Afraid of the least of- fence.

^d Awaken at length all sorts of unconsciona- ble Ministers, drunken with the blood of their people, ^c that remem- bring the cry of Abels blood,

^d To awaken all our vncionable Mi- nisters.

^e They may bethinke them- selves in time what to answer when Christ shall come.

^e And Christ's appearing.

^f Either give them, repen- tance and care for their peo-

^g And either to repent and become profit- able, or the people may

bee committed to such as by whom Christ may reigne, and they saued.

h That Anti-christ may be cast forth, and whatsoeuer belongeth to him, or whereby he hath deceiued the people of the Lord.

i And all the very prints of his idolatry vtterly destroyed.

pleſ ſaluation, or free thy poor people from the. Commit them to ſuch by whom they may bee brought into obedience by the lawes of thy kingdome for their ſaluation.
h That thou alone maieſt reign as Lord and King amongſt them, Anti-christ being cast out vtterlie, with al things appertaining to his bloody religion, and whereby he hath kept any of thy people under his flauery, or ſeekeſ to pull vs agame into Babylon.

i Deface (oh Lord) all the

and those committed to them; or else vtterly free thy people frō this heauy iudgement. Set ſuch euerie where by whose faithfull Miniftery thy people may bee brought into a holy obe-dience to thy heauenlie Gospell, to their euerlaſting ſaluation. h That thou alone maieſt reign as Lord & King, & Anti-christ cast out vtterlie, with all that appertaines to his bloody religion, & whereby hee hath vp-holden his throne & ty-ranny, & kept any of thy people vnder his flauery or at leaſt, ſeekeſ to bewitch them, to pul them into Babylon againe.

i Good Lord deſtroy all the very prints of that cursed Idolatry, out of all the Churches, and

and whatsoeuer may put his fauorites in hope of euer repairing the ruines of their Babel.

6 And seeing (oh Lord) that this is the glorie and safety of thy Kingdome, when all the subiects of it, especially the leaders of thy people, liue in a holy vniion vnder thy lawes : take away we againe intreat thee , all contentions from amongst vs , with the causes thereof.

^a Confound, wee pray thee , all the plots of that cursed *Balaam* of Rome ; who knowing that not thine owne kingdome, if it be deuided, can stand , seekes day and night by all his agents to rend thy Church in peeces , the

prints of his I-dolatry, and cut off all hopes of euer building vp Babell againe.

6 And seeing the chiefe glory and safetie of thy kingdome, is in the unity of thy subiects , take my good Lord, we againe intreat thee , all causes of contentions.

^a Confound all the plots of cursed Balaam who knowing that no Kingdome deuided can stand , seeks to rend thy Church in peeces , the more easily to pre-

6 To pray for a holy vnyt in the Church chiefly amonst the leaders, and to take away all causes of contention.

^b To confound all *Balaams* deuices, who seekes by our deuisions to preuaile against vs.

uaile against it
when thou art
also departed
from it; as euer
Sathan hath
beene wont.

b And that we
may buy this
peace with
the losse of all.

e That al sorts
may ioyn
hemselues
vnto vs.

7 That euery
one of vs may
haue a care to
saue others;

b Grant that
we may buy
this peace with
the losse of all,
except thy fa-
uour; c that all
sorts seeing our
holy agreement,
may ioyn them-
selues vnto vs,
and come into
the bosome of
thy Church.

7 And more-
over, sith thou
wilt haue euery
one to helpe to
builde vp thy
Kingdome, and
to saue others
by bringing

more easilly to preuaile
against it when it is de-
uided, and thou depar-
ted frō it: as Sathan hath
euer preuailed by his in-
struments in al countries
by this meanes.

b Grant that wee may
buy this peace with
godly Abraham, with
the losse of all things,
except thy fauour: c that
all sorts seeing our ho-
ly agreement may come
forth of Poperie, and
prophanenesse, vnto vs,
and our brethren depar-
ted, may turne into the
bosome of thy Church
againe.

7 And whereas thou
haft appointed that e-
uery one of vs should
labour to build vp thy
Kingdome, by bring-
ing others thereunto
that they may be saued;
a giue

^a giue vs hearts to haue
a speciall regard of all
those committed to our
charge, to bring them
in obedience to the
lawes of thy Kingdom,
^b and euен all who are
tyed vnto vs by any spe-
ciall bond.

^c Giue vs grace to
take euery fit occasion
which thou offertest for
procuring or furthe-
ring their saluation, and
so gaining them vnto
thee, by all good admo-
nitions, exhortations,
and example.

^d Let vs bee as the
Angels vnto Lot, neuer
resting before wee haue
gotten them safe into
Zoar.

^e And that wee may
bee able to perswade o-
thers more effectually,
Lord giue euery one of

them therunto,
² grant vs more
care not onely
for our charges,
committed to
vs: ^b But for
euery one tyed
vnto vs by any
speciall bond.

^c Assist vs to
take euery fit
occasion for
gaining euery
one vnto thee,
by all holy
meanes, of ad-
monition, ex-
amples, and
what soever.

^d Let vs not
rest before they
be safe from the
vengeance.

^e And that
we may preuaile
the more, giue
vs (oh Lord)
a sweete feeling

^a Especially
all committed
to our charge.

^b With al knit
vnto vs by a
ny speciall
bond.

^c Taking all
occasions to
saue all by all
meanes.

^d To be as the
Angels to Lot

^e That wee
may haue a
feelling of the
happinesse of
this kingdom.

what a blessed thing it is to be of thy Kingdome, and partakers of thy glory: euēn to bee Kings and Priests vnto thee;

^a and what a happiness there is in living such a holy conuersation.

b Make vs to consider how wretched the state of all other people is, being bondslaves of Sathan, and reserved for hel, seeme they neuer so happy.

a And of the reward of holynesse.

b And how wretched the state of all other is.

² That wee may live as the subiects of this kingdome ready to be transtated.

9 Grant vs to live, as i thy obedient Subiects, that wee may passe from this kingdome, of

vs a sweet feeling, what a blessed thing it is to bee the subiects of this thy Kingdome; to haue al the priuiledges thereof, and to be partakers of thy glory:euēn Kings and Priests vnto thee, and what reward & happiness there is in liuing such an holy conuersation:

^b Make vs to consider aright how wretched and vnhappy the state of all other people is, seeme they neuer so happy in this world, beeing but bondslaves of Sathan, referued for the chaines of eternall darknesse.

9 Oh heauenly King, grant vs to liue in all things, as the subiects of thy Kingdome, that so wee may passe from this

this kingdome of grace
into that thy kingdome
of glory.

10 Make vs to feare
the causes of backslidi-
ding, that wee may ne-
uer so much as looke
backe with *Lots* wife,
towards this euill
world; ^a but euer hie
fast towards thine hea-
uenlie Kingdome, ha-
ving our eye at our
Lord and Sauiour, who
sitteth at thy right hand,
keeping there posses-
sion for vs,

11 Destroy in vs e-
uery corruption, where-
by Satan keepes vs any
way in his slauery, or at
any time gets the domi-
nion oues vs.

12 Hasten that glori-
ous day, when the dif-
ference shall appeare
betweene vs thy sub-
iects,

grace into thy
glorious King-
dome.

10 Make vs
to feare the oc-
casions of back-
sliding, that we
never so much
as once looke
backe unto the
world, ^a but hie
fast towards
heauen, where
our Saviour
keepes possession
for vs.

10 Fearing
the causes of
backsliding.

a Hying fast
towards hea-
uen, looking
at our Savior.

11 Destroy
in vs all our
corruptions,
whereby Satan
prevails against
vs.

11 To destroy
all our cor-
ruptions.

12 Hasten
that day when
the difference
shall appeare
betweene vs and

12 To hasten
the day of our
glory and tri-
umph.

shem that feare
thee not, when
we shall reigne
with thee for
ever, all the rest
being thrust
forth into eter-
nall darknesse.

13 And in the
meane time
seeing we liue
by faith, to
increase our
faith.

13 And be-
cause wee now
live by faith, &
not by sight, the
wicked oft flour-
ishing when all
thy children are
afflicted, Oh
Lord increase
our faith in all
thy promises.

a That grow-
ing to full as-
surance wee
may ouercom
the world.

* Cause vs
that through
the comfort of
our faith, and
power of godli-
nesse, wee may
grow vp to a ful-
assurance, that

iects, and those who
serue thee not; when
wee shall wholly reigne
in glory with thee, free
from all our enemies,
and from euer offending
thee any more.

13 And because in
the meane time, we thy
subiects liue by faith,
and not by sight in this
world, where all things
visually seeme to goe
out of order, the wic-
ked flourishing in their
vngodlinesse, when wee
oft weeps and mourne:
O Lord increase our
faith, in all thy graci-
ous promises.

* Cause vs through the
comfort of our faith
and power of godlines
wrought in vs thereby,
to growe vp to such a
full assurance, that wee
are the true heires of
thy

thy Kingdome, that wee
may ouercome all the
hinderāces of the world,
þ & hauing the patience
of Saints wee may bee
faithful to the death, vn-
till thou let the crowne
of life vpon our heads.

14 Fill our hearts
with such peace of con-
science, and ioy in thee,
with all the fruites of
righteousnesse, incou-
raged by thy sweete
promises, that all others
may see to what King-
dome wee belong; and
that wee our selues may
feele dailie the begin-
ning of it in our selues,
so entring into thy hea-
uenlie ioy.

wee are the true
beires of thy
kingdome, and
may ouercome
all hinderances,
þ that beeinge
faithfull to the
death wee may
haue the crown
aflife.

14 Fill our
harts with such
peace and ioy,
with all the
fruits of righte-
ousnesse, that
all may see to
what kingdome
we belong, and
we may enter
into thy ioy.

wee are the true
beires of thy
kingdome, and
may ouercome
all hinderances,
þ that beeinge
faithfull to the
death wee may
haue the crown
aflife.

14 To be fild
with peace,
ioy, and righ-
teoufnesse:
That all may
see of what
kingdome we
are: and we
enter into
our ioy.

The third Petition.

Thy will bee done in
earth, as it is in hea-
uen.)

Thy will be
done, &c.)

1 To pray
that we may

declare our childlike affections, zeal, and thankfulness by doing his heauenly will.

a As cheerfull as the Angels.

z To accept our will for the deed.

3 That wee may del ght to enquire his will by all meanes.

1 And that our childe-like affections with our zeale and thankefulnesse, may more appeare to all the world; quicken vs to doe thy heauenly will; chiefly that wherein thou hast shewed vs how thou wilt haue vs to walke, zhat we may doe it cheerfully as the Angels.

2 Pardon our imperfect seruice, and accept our will for the deed.

3 Let it bee our chiefe desire to stand in thy presence, to enquire by all holy meanes and in all ha-

men.) 1. And that our child-like affections towardes thy heauenlie Maiestie, our zeale for thy glory, & thākfulnes for thy Kingdome, may bee more manifest to all the world; quicken vs to doe thy heauenly wil, and commandement, chiefly those with whic thou hast fully acquainted vs, how thou wilt haue vs to walke, and keepe thy watch; and that with the like readinesse as doe thy Angels in heauen.

2 And wherein we are too short, accept (good father)our willing mind.

3 Let it bee our delight to stand euer in thy presence, to enquire thy diuine pleasure, both by reading and hearing thy heauenlie word

word, and asking of others; and also by earnest praier, with faithfulness in all our calling, and true humility. And euer so soone as thou hast by any means made knowne vnto vs, what thy good will is, giue vs therewith Davids spirit, that without consulting with flesh and blood, wee may say forthwith, I am heere Lord to doe thy will, yea thy lawe is within my heart: that so all our seruice may be freewill offerings vnto thee.

4 Furthermore where-
as it is thy decree, that thorow many troubles wee must enter into thy heauenlie Kingdome, (good Father) frame our corrupt wills vnto

mility to know
what thy discrete
pleasure is:
vouchsafe to
manifest thy
good will unto
vs for our dire-
ction. And
euer so soone
as thou hast
made it known
unto vs, a gine
vs Davids
heart to say, I
am heere Lord
to doe thy will,
thy Law is with
in my heart.

a Hauing Da-
uids Eccho, I
am heere Lord.

4 Moreover,
seeing is is thy
decree, that
through many
troubles wee
must enter in-
to thy kingdom:
good Father
giue vs hearts

4 To prepare
for troubles,
and humble
our selues un-
der them as
his obedient
children: Ma-
king right use
of them.

to looke for theē,
and withal sub-
due our cor-
rupt wils to thy
holy will, that
humbling our
selues under
thy hands, we
may enquire
the true mea-
ning of thy
rods, and also
try and reforme
our waies im-
mediately without
once whispering
against thee.

b To be assur-
red that God
doth all of
loue for our
good, and will
give a happy
issue in thy due
time, when we
have rightly
profited by theē

^{and guideth us}
^{in all things}
b Without
whispering.

thy heauenly will: and
giue vs grace to looke
for them, and euer to
humble our selues un-
der thy hands; as thy ob-
edient children, see-
king alwaies to pacifie
thee, searching imme-
diately the meauing of
thy roddes, and amen-
ding whatsoeuer is a-
misse, • without once
whispering against thy
diuine Maiestie.

b Assure vs that thou
still louest vs, euен when
thou correctest vs most
sharply, and art wor-
king our good; and wilt
in thy due time giue a
happy end to al our trou-
bles, & cause thy louing
countenance to shine on
vs againe, when wee
haue made the right vse
of them, and truely pro-
fited by them.

5 And

5 And if it shall bee thy good pleasure to call vs to suffer for thy name, keepe vs that wee may not suffer as euill doers, or busie bodies for meddling in things without our calling, so to bring crosses on our selues ; but as thine owne children for righ-teousnesse. a And then make vs to take vp our crosses, with all ioyful-nesse, that thou accoun-test vs worthy that ho-nour ; b looking sted-fastly at the great re-ward holden forth vn-to vs, in the hand of our Lord and Sauiour, who ha-^cving troden that way before vs, is there highly exalted to reigne for euer.

6 Keepe vs that wee never goe against thy reuea-

s And if it shall bee thy good pleasure to call vs to suffer for thy Name; keep vs that we may suffer as thine owne children for righ-teous-nesse: a and then to take vp our crosses with thankefulness, reioycing that thou countest vs worthy that honour ; b and looking sted-fastly at our Lord and Sauiour, who ha-^cning first troden that way be-fore vs, sits for euer in glory at thy right hand.

6 But keepe vs that wee doe

5 That we may not suf-fer as euill doers, but do onely for righ-teousnes. i.Pet.4.15.

a To take vp our crosses with ioy and thankfulness.

b Looking at our Sauiour.

6 That we may not doe

The fourth Petition.

anything against his revealed will, to obtain never so great a good, which we imagine.

not any thing against thy revealed will, to procure thereby never so great a good; seeing thou canst and wilt maintaine all thine owne causes, and effect whatsoeuer is best, without our sinne. That we may ever truly pray, Thy will bee done in earth as it is in heauen.

In the fourth Petition.

To the end that all may see the tender care of our heauenly Father for vs,

revealed will, whereby thou hast conuinced our consciences, vnder pretence either to honour thee, or to doe any seruice vnto thy Church, or for never so great a good; seeing thou canst and wilt maintaine thine owne honour, and causes, and saue thy Church, effecting whatsoeuer is best, without our sinne. That we may ever truly pray, Thy will bee done in earth as it is in Heavens.

The fourth Petition.

Giue vs this day, &c.) And then (oh deare Father) when wee are such, that the world may see thy

Giue vs this Day our daily bread,) And then (oh deare Father) when thou haft giuen vs such hearts, thus to seeke thy will, to the end

end that the world may see the tender care thou hast for vs, & how thou doest fulfill vnto vs all thy promises, and that wee likewise may wholly attēnd the seeking of thy glorie, in the inlarge ment of thy kingdome, and doing of thy will;

1. Vouchsafe vs graciously all things meete for the comfort of this present life.

2 Shew vs thy father lie loue, prouiding sufficient for all our necessities in thy due time. Feede vs with thy hid den Manna.

3 Direct vs to vse all the holie meanes, which thou hast appointed to serue thy diuine prouidence; both painfulnes thrifte, & godlie wisdom chiefly in our particular

Z calling;

tender care over vs, and how thou ful fillest thy pro mises unto vs, & that we may the better attēnd the seeking of thy glo ry and good pleasure; vouch safe vs the com fort of this pre sent life.

2 Shew vs thy loue in prou iding for vs in due time. Feede vs with thy Manna.

3 Direct vs to vse all pain fulnes and holy wisedom, chiefly in our parti cular calling, with all the meanes to serue thy prouidence:

and that we may attend the doing of his will;

1 To pray for the comforts of this life.

2 To shew vs his fatherly prouidence.

3 And to direct vs to the meanes to serue the same chiefly in our partic u lar calling, auoiding the contrary.

auoiding what-soever may hinder our comfort or hurt our estate.

3 To commit our selues wholly to his protection, depending on him without feare.

4 To know our owne frailty:

a And vnability to get a crum of bread or to see or vse the means

3 Grant vs to hide our selues under thy watchfull protection without feare, knowing that our times are in thy hand to continue as pleaseth thee.

4 Make vs able to consider that of our selues, we cannot prolong our liues one minute, a nor haue any power to get one morsell of bread vnlesse thou both shew vs the meanes, assist vs to vse them, and giue

auoiding as warily what soever may any way endanger vs, make our liues vncomfortable, or hurt our estate.

3 Grant vs grace also euermore in al humility to commit our selues vnto thy Fatherly protection, walking in thy waies, not fearing what man can doe vnto vs; remembiring that our times are in thy hands, to continue so long as it pleaseth thee.

4 Make vs euer to remember that vnlesse thou who hast giuen vs our liues doe preserue them, we cannot continue one moment; & to know that of our selues wee haue no power to get one morsel of bread, vnlesse thou both shew vs the meanes, & after in-

ble

ble vs to vle the same, & giue a blessing to them.

5 Humble vs in the sense of our vilenesse that wee are so farre off from deseruing eternall life, that wee are not worthy of the least crumme of bread which thou hast taught vs to begge daily.

6 And grant vs to knowe, that when wee haue it, wee are but theeues and usurpers of it, & of whatsoever else we possesse, & must make a dreadfull account for it; ^a vnlesse thou giue it vs in Iesus Christ. Because wee having lost all through Adams transgression, can haue no right vnto it againe, vntill it bee restored vnto vs, in our Lord and Sauour.

a blessing to them.

5 Humble vs herein, that we are not worthy the least crum of bread, which we are taught to beg daily

6 Make vs to know that wee are but usurpers of it, and of whatsoever else we haue, ^a vnlesse wee bee in Christ, and so haue al by him; because we haing lost all, can haue no right to any thing vntill it be restored unto vs in him who is Lord of all.

5 To be humbled in the sense of our vnworthiness of bread.

6 To know that wee are usurpers of it, and of all other things,

^a Vnill they be giuen vs in Christ, haing lost all in Adam.

b To get more assurance of our title in Christ.

7 For power to the creature to nourish vs.

8 For contentation with our estate.

a And to see the Lords prouidence in bread alone.

b Increase our assurance, that thou hast giuen him unto vs, that wee may haue a title to whatsoeuer we enioy.

7 Blisse thy good creatures to nourish and comfort vs, and remooue from them the curse due unto our sinnes.

8 Give vs contented hearts, though wee haue but bread, a acknowledging thy fatherly prouidence as well in want as plenty: and that thou wilt make euene bread sufficient when other meane faile.

b Vouchsafe therfore to increase our assurāce that thou hast giuen vs thy Sonne who is Lord of all, that in him wee may bee certaine, that wee haue a true title to whatsoeuer wee enioy.

7 Giue withall to thy creatures both power and strength to nourish and comfort vs; remooing the curse which our sins deserue.

Bread) 8 Bestow vpon vs contented and thankful hearts, with the estate wherein thou settest vs, though wee haue but bread; & grace to see & acknowledge thy wise & tender prouidence, as well in want as plentie; being vndoubtedly assured that thou canst and wilt make bread alone to satisfy vs abundantly, when

when other means faile,

This day.) 9 And if thou shalt euer bring vs into that strait, that wee shall haue no more but for the present day, nor any meanes of succour in the world; then strengthen vs to giue thee glory, by casting our selues wholly vpon thee, without impatienc or fainting; that wee may bee able euener then to shew our confidence in thee, and how wee liue not by bread only, but by euery word proceeding out of thy mouth.

10 Certifie our consciences aforehand that howsoeuer wicked men bee they neuer so rich, may starue with hunger before they die, yet thou wilt neuer let vs

Z 3

thine

9 And if we shall come to haue no more but for the present day, nor any meanes to succour vs; then strengthen us to cast our selues vpon thee without fainting, & to shew that we liue not by bread only, but by thy power and tender care and blessing.

9 And when we haue but for the day, nor any meanes;

To pray to be able to cast our selues wholly on the Lord without fainting.

10 Certifie our consciences, that though wicked men may be hunger starued, yet thou wilt neuer let any of vs that serue thee

10 To pray for assurance that the Lord will neuer let vs want that is good.

^a But worke extraordina-
rily, when or-
dinary means
faile.

ii To bee a-
fraid of dishon-
ouring thee,
by carking
cares afore-
hand, or im-
patience in
tryals.

faithfully, be-
ing heires of
thy Kingdome,
to want any
thing that is
good for vs;
^a but wilt worke
extraordinari-
ly, causing our
enemies to feed
vs, or the fowles
to bring vs
meate rather
then wee shall
want, so far as
thou seest best
for thy glory.

ii Keepe vs
therefore, ob-
louing Father,
from carking
cares afore-
hand, for prou-
ision for vs or
ours; and much
more from mur-
muring and im-
patience whereby
thou art dis-
honoured and
prouoked.

thine own obedie^t chil-
dren and heires of thy
Kingdome, to want any
thing that shall be good
for vs; ^a but that thou
wilt rather worke extra-
ordinaly, when ordinary
means faile, & wilt cause
our enemies to feed vs if
our brethren forget vs;
the very fowles to bring
vs bread & the heauens
to powre downe a bles-
sing, so far as thou seest
most for thy glory.

ii And therfore (good
Father) let vs alwaies bee
reuerently afraid of dis-
honouring, or grieuing
thee by carking cares a-
forehand, for prouision
for our selues or ours; &
much more of murmu-
ring, or impatience, or
fainting in any such try-
als, whereunto our sin-
full natures are extream-
ly inclined.

12 Make vs able to sanctify thy great Name in vsing onely the means to serue for thy protection and prouidence, referring the worke and whole successe vnto thy heauenly Maiesty alone, being certaine that thou wilt make all to prosper as shall bee best, and that thou canst not faile vs nor forsake vs.

13 And when thou doest bestow those thy gifts vpōn vs, giue vs a holie vse of them, that euē our riches and all outward benefits may further our saluation; and that we may see thy goodnessse in them.

^a Oh neuer suffer vs to abuse them to satisfie our sinfull desires; or puff vp our proud harts, or make them our gods;

12 Make vs able to sanctifie thee, vsing onely the meanes for thy protection and prouidence, commanding our selues and all the successe wholly vnto thee, being certainly assured that thou canst not faile vs, nor forget vs.

13 And when thou dost bestow thy gifts upon vs, make vs to behold thy goodnessse in abundance to vse the holily, that all may further our saluation.

^a Neuer suffer vs to abuse them to satisfie our lusts, or set our confidence and loue vpon them,

12 To pray to be able when we haue vsed onely the meanes, to refferre the blessing to the Lord.

13 To haue a holy vse of all Gods gifts to our saluation, namely of our riches.

^a Neuer abusing them.

14 To employ them to the ends appoin-
ted, as first &
chiefely, to maintaine
Gods religi-
on, and re-
lieue his ser-
uants.

15 To pray
for bowels of
compassion
towards the
poore.

making them
our gods.

14 Teach vs
to employ them
to maintaine
thy worship and
service, and
performe all ho-
ly duties, espe-
cially for the re-
lief of thy chil-
dren, for whom
wee are to pray
daily, and to
whom thou hast
gauen an inter-
est in the vse
of them.

15 Give vs
hearts full of
compassion to-
wards the poor,
to comfort and
to refresh thir
hungry soules ;
that so their
backes and bell-
ies may blesse

gods, putting our confi-
dence or felicity in the.

14 Teach vs to employ
that thou hast vouchsa-
fed vs to the maintenāce
of thy religion, with all
the holy endes which
thou hast ordained them
for : and especially for
the releefe and comfort
of our poore brethren,
for whom thou hast
taught vs to pray daily
as for our selues; and to
whom thou hast also gi-
uen an interest in the vse
of our goods.

15 Give vs bowels of
compassion towardes
the poore & needy, that
wee may take off euery
heauie burden, releue
the oppressed, deal our
bread to the hungrie
soules, that their backs
and bellies may blesse
vs, and that thou maiest

re-

remember vs in the day
of our aduerſty, and we
lay vp a ſure foundation
againſt the time to
come.

^a Inable vs herein to
ſhew forth our homage
to thy diuine Maiestic,
that wee hold all of thy
goodneſſe; and declare
the loue wee beare to
thy childrē for thy fake,
and chiefly to them that
moſt excel in thy graces;
^b and ſo the true practiſe
of the communion of
Saints, waiting for that
ioyfull ſentence frō our
Lord and Sauiour: *Come*
yee blessed of my Father,
receive the kingdome pre-
pared for you, for when I
was hungry, you gaue mee
meat.

vs, and that
thou maift re-
member vs in
the day of trou-
ble.

^a Inable vs
herein to ſhew
our thankfu-
lneſſe to thy hea-
uenly Maiesty,
loue to thy chil-
dren, & chiefly
to the moſt ex-
cellent; ^b and
therein the true
practice of the
Communion of
Saints, waiting
for the ioyfull
ſentence: Come
yee blessed of
my Father,
receive the
kingdome
prepared for
you, &c.

a So to ſhew
our homage
to God there-
in, and loue to
his children.

^b And the
communion
of Saints, wai-
ting for the
ioyfull ſen-
tence.

And seeing
our sinnes on-
ly doe hinder
al these things
which wee
haue begged,

Forgiue vs
our trespasses.
And whereas
our sinnes onely
doe hinder, and
turne from vs
all these bles-
sings which we
haue begged,
and bring innu-
merable euils
vpon vs, instead
of them, and so
make vs most
unhappy: I.
Pardon, good
Lord, and re-
move all our
sinnes out of thy
sight, which
hinder all these
good things frō
vs.

The fift Petition.

Forgiue vs our tres-
passes.) And where-
as our sinnes onelie doe
hinder our assurance,
that wee are thy chil-
dren, and cause vs that
wee can neither behold
thy glory, nor feele the
power and happiness
of thy Kingdome; nei-
ther yet haue that full
security in the assurance
of thy Fatherly prou-
idence and protection
from all euill, which o-
therwise wee should
find; and doe moreover
bring all contrary euils
vpon vs. Therefore I.
Pardon (good Lord) &
remoue al our iniquities
which keep away these
good things.

a And

And that wee
may cry more earnest-
ly for forgiuenesse, ne-
uer giuing thee rest vntill
wee haue attained
it; teach vs that heere-
in alone stands all true
peace and blessednesse,
when wee haue this
full assurance sealed in
our hearts , that our
sins are pardoned ; and
that all they whose sins
are not remitted , are
most accursed and vnhappy.

2 And to this end
shew vs (good Father)
the hainousnesse of sin,
by making vs to confi-
der aright thy wrath de-
clared against it from
heauen , ^a first in the
fearfull punishment of
thy most excellent cre-
atures the Angels, whom
for that they kept not
their

^a And to this
end that we
may never give
thee rest, vntill
we haue gotten
this assurance
of pardon, teach
vs that herein
is all true hap-
piness, & with-
out this wee are
most miserable,
and without all
hope of comfort,
and of all thy
creatures most
unhappy.

2 Shew vs
also the hai-
nousnesse of sin,
declared ^a in
the feareful pu-
nishment of thy
most glorious
Angels, the ex-
cellenteſt of all
thy markes,
whom for that
they kept not
their first estate
thou didſt

a Because
herein alone
stands all true
comfort.

^a To be able
to ſee the hai-
nousnesſe of
ſinne.

^a In the feare-
full punish-
ment of the
Angels.

*throw downe
into hell, to bee
reserved in
chaines of dark-
nesse to the
judgement of the
great day.*

b Of our first parents.

*b And after-
wards in our
first parēts cast
out of their hap-
py estate, accur-
sed in theselues
and all their
posterity, euēn
all vs, vntill we
obtaine deliu-
rance by laying
hold on our
Lord and Sa-
aviour, and for
which all the
creatures might
be iustly armed
against vs.*

their estate, thou hast
cast downe into hell,
to bee reserved in
chaines of darknes vnto
the iudgement of the
great day, then to bee
damned to endlesse tor-
ments.

*b And afterwards
in our first parents, cast
from their happy estate
for eating the forbid-
den fruit, by whose
transgression, all the
curses of this life and
that to come, came not
onely vpon themselues,
but also all their poste-
rity, euēn all of vs being
naturally wrapped in
the same condemna-
tion, vntill wee bee de-
liuered by Iesus Christ;
and for which all the
creatures may bee euer
iustlie armed against
vs.*

c Open

c Open our eyes
to see this thy wrath
against all vngodliness
yet more fullie, in
the generall destrucci-
on of the old world
and in turning the fil-
thy Cities of *Sodom*
and *Gommorrah* into a-
shes, to remaine e-
ternall monuments vnto
all posterity: c and
in preparing the lake
burning with fire and
brimstone, for an e-
uerlasting punishment
to all vnbeleeuers,
and impenitent per-
sons.

f Set before our faces
that heauy punishment
vpon thine owne faith-
full seruant *Moses*, for so
small a fault in our ac-
count (as not honoring
thee before the people
in beleeuing and auou-
ching

c Make vs ablie
yet more plain-
ly to behold the
same, in the ge-
neral destruc-
tion of the olde
world: d turning
Sodom into a-
shes for a war-
ning to all poste-
rity: e preparing
hell for an euer-
lasting punish-
ment to all vn-
beleeuers & im-
penitent sinners.

f Set before
our faces thy se-
curity against
thine owne dea-
rest children, as
in cutting off
Moses (onely
for that he did
not sanctify thee
at the waters of
strife) that hee
could not enter
into Canaan the
promised land.

c Of the old
world.

d Sodome.

e Hell prepa-
red for the
wicked.

f And in the
punishment
of Gods dea-
rest seruants:
As *Moses*.

after hee had
led thy people
forty yeeres to-
wards it, and
now brought
them to the ve-
ry borders of it,
and might
stand and looke
into it, but goe
no further.

^s Dauid.

^h And chiefly
that vpon our
Saviour him-
selfe in his vn-
speakable tor-
ments.

^s And in the
punishment of
Dauid and his
house al his life
long, and the
fearefull iudge-
ments on many
of thine owne
faithfull ser-
uants: ^h Teach
vs to conceiue
aright of the
vilenesse and
danger of sinne
hereby, that the
least sinne of
thy elect could
neuer haue bene

ching thy power and
truth) that thou diddest
cut him off from entring
into Canaan, which of all
earthly things hee must
needs most desire, be-
cause it was the land of
promise, the type of hea-
uen, and also in that thou
didst this afte that hee
had led the people for-
ty yeeres towards it.

^g And the punishment
when Dauid & his house
for that one sin, especial-
ly, that thy hand did
so pursue him and his,
all his life long; and so
thy sharpe corrections
laid vpon all other thy
dearest seruants regis-
tered in thy booke: ^h
Lord teach vs yet more
rightly to conceiue the
vilenesse of sinne by this
one thing chiefly, that
the least transgression of
thine

thine elect could not in thy diuine wisdome be ransomed, but by the vn speakable torments of thine own beloued Son the Lord of glory, taking our nature, to become a sacrifice to appease thy wrath, and to satisfie thy iustice. How thou didst powre out vpon him, the full vials of thy wrath, to cause him to sweat drops of bloud, and to cry out; *My God, my Good, why hast thou forsaken mee?*

ransomed, but by the sacrifice of thy own deare Son; and how thou didst powre out vpon him the full vials of thy wrath, to cause him to sweat that bloody sweate, and to cry, *My God, why hast thou forsaken me?*

3 Giue vs some true sense hereof, and withall this grace to keepe a continuall remembrance of the innumerable euils, which euery sin brings euen vpon vs thy owne childe, in our soules or bodies, goods, name, friends, or labours; vnlesse

3 To haue some sense of the innumerable euils which each sinne brings,

Vpon Gods own children

Vnlesse they be preuented.

a Especially how they depriue vs of Gods protection and prudence, and all power in praier, and many extraordinary experiments.

4 To be able to comprehend in some sort the greatness of our sin, and how it is increased by circumstances, being committed against a The infinite God.

b Our high calling:

c All mercies:

Especially depriving vs of all true comfort & power in prayer so long as we remaine therein without repentence, besides the losse of many extraordinary fauours, which we might certainly expect.

Show vs withall the hidousnes of our sinnes, and how they are increased being committed not only against thy glorious Maiestie, but also contrarie to our high

lesse wee preuent them by speedy and vnfained repentance.

Especially to consider how thereby we are left wholly destitute of thy protection and prudence, and depriued of all comfort and power in praier, so long as we remaine thet in; and also of many extraordinary experiments of thy bountie, which otherwise wee should finde.

4 Make vs able in some sort to comprehend the greatness of sin, by the infinitenesse of thy glorious Maiestie, against whom each sin is committed. Show vs how our iniquities are increased hereby also, that they are committed contrary to our high calling to

to bee Christians, and
heires of thy kingdome.
c And also against such
abundant mercies, both
ordinary and extraordinarie,^d with so many and
strong meanes to re-
straine vs; c besides sun-
drie vowes and coue-
nants renewed, ^e and
that after mercie obtai-
ned, and pardon formerly
sealed, vpon our pro-
mise of amendment.

5 Open our blind eies
to haue some light also
of the multitude of our
transgressioēs, how they
are more in number
then the starres of hea-
uen, ^a seeing they are eu-
ery breach of thy di-
uine will reuealed vnto
vs in thy blessed
word; and that not
only in thought, word,
or deed, but euен in

A a omit-

calling, ^c and
against all thy
abundant mer-
cies, ^d with so
strong meanes
to restraine vs,
c beside so ma-
ny vowes and
promises of a
mendment, ^f &
that after par-
don formerly
obtained and
sealed vnto vs.

c Allmercies.

d Allmeanes.

e Our vowes.

f After par-
don obtained.

5 Grant vs som
sight also of the
multitude of
our sinnes, how
they are with-
out number, ^a
being not onely
euery breach
of thy comman-
dements, in
thought, word,
or deed, ^b but e-
uen in omitting
any of the least

5 To haue
some sight of
the multitude
of our sines.

a Being euery
breach of
Gods Com-
mandement
in thought.
Rom. 7.7.

b Or in omit-
ting the very
least duty;
Gal. 3.10.

part thereof, or
not doing it with
all our heart
and strength.

c Besides A-
dams sinne.

d The cor-
ruption of
our nature:

e Being whol-
ly carried to
euill.

And the hard-
nesse of our
hearts.

omitting of any part
thereof, or not doing it
with all our hearts, and
all our strength.

c And beside
the fall of our
first parents,
whereof we are
all guilty by na-
ture; d make vs
to perceiue the
corruption of
our sinfull na-
tures, e where-
by we are so in-
fected with sin,
that we are in-
clined unto euill
continually; &
unable to think
much more to
will any thing
but that which
is sinfull.

Grant vs some
feeling of the
hardnes of our
hearts, that we
are so little

c And besides the fall
of our first parets wher-
by wee are all naturally
become the children of
wrath; and vnder thy
curse; d make vs to per-
ceiue the corruption of
our sinfull natures recei-
ued from thence, which
as a leprosy doth wholly
ouerspread vs: e wherupō
wee are so wholly incli-
ned vnto wickednesse,
that all the thoughts of
our hearts, are only euill
continually; so as wee
cannot of our selues so
much as thinke, much
lesse will, any thing but
that which is sinfull.

Vouchsafe vs some
feeling of the hardnesse
of our hearts, that wee
are

are so little moued, either at the hearing of so many iudgements, or the inioying of so many mercies to make any right vse of them.

mooued by thy
iudgements or
mercies to make
any right vse
thereof.

6 Giue vs such a liuely, and continuall sense hereof, together with the feeling of our daily slips, wants, frailties, infirmities, imperfections, and noysome lusts, issuing from this filthie puddle of originall corruption in vs, ^a that wee may bee wearie of this bodie of sin, ^b groaning vnder the bondage of this our corruption & sighing to be deliuered from it.

6 Give us
such a liuely
sense hereof, &
of our daily
frailties, infir-
mities and noy-
some lusts, flow-
ing from this
loathsome sinke,
^a that in the
feeling of this
bondage of our
corruption, ^b
wee may euer
sigh, to be deli-
uered there-
from.

7 Set before
our faces also
the grievous
faults of our
youth, & much
more those
which we haue

6 For a conti-
nuall sense of
our daily
fraulties:

^a Travelling
vnder them.

^b Desiring to
be deliuered,
Rom.7.24.

7. That we
may see our
most grievous
sinnes both
before our
calling and
since.

a Chiefely it scandalous.

committed since our high calling, contrary to our consciences, and a chiefly those whereby we have dishonored thee, to the reproach of thy gospel, the grieve of thy seruants, or to the hindering the salvation of any soule.

8 That by all these we may see what debtors we are,

a And may be drien to cry for forgiuenesse, and to runne to the fountaine of Christs blood.

8. Giue vs grace that by all these we beholding the infinitenesse of our debt, a and our great miserie therby, may run continually to the fountaine of thy Sons blood which is open to all the house

we haue cōmitted, since thou hast called vs by thy grace vnto so high a dignity, & cōuinced our consciences. a Chieflie set euet before our faces our most haynous sins especially if wee haue committed any scandalous sinnes whereby we haue dishonoured thee, causing thy Gospell to be euill spoken of; grieved thy children, or any way hindered the saluation of others.

8 Open our eies that by al these we may see what debtors we are, and how vnable to pay the least part thereof, but to lie in hell for euermore; a that we may cry continually with Dauid, Lord forgiue vs our sins, and blot out all our offences; remember not our rebellions, wash

vs

vs thorowly, purge and clese vs; thus running euery moment to the fountaine of thy Sonnes blood, which is open to all the house of *Israel*, for sin and for vncleanesse.

of *Israel* for sinne and vncleannessse, crying, Wash mee thorowly from my sinne, purge and cleanse me.

9 And yet withall, that wee may not bee vtterlie ouerwhelmed by the vg ly view of the multitude or lothsomnesse of our transgressions, as though they could not bee pardoned, nor we purged from them; comfort vs in this, that thy Sonnes blood is of infinite merit, & al sufficiēt to wash vs from all our iniquities, (though they were the most hainous finnes that euer were committed, yea although we had if it were possible all the sins of the world vpon

9 That we may find comfort in the al-sufficiency thereof.

as wee can cry
to bee washed
therein.

10. To the
end that we
may not be
deceiu'd in
the forgiue-
nesse of our
finnes.

To pray for
true ioper-
tance and
faith, which
are the inse-
parabile co-
companions of
forgiuenesse.

10 *And to this
end, that wee
may not be de-
ceiu'd in our
imagination,
seeing thou ad-
mittest none to
this fountaine,
but onely them
that come in
true faith, and
vnfaimed repen-
tance for all
their culmaies,
resoluing to live
a new life, and
crying after this
fountaine.*

*Make vs able
in the sense of
our vilenesse by
nature, and our
particular sins,
to mourne bit-
terly when we
ooke at thy*

vs) so long as in a true
feeling and sorrow for
them wee can in faith
desire to bee washed
therein.

10. But because wee
are all very ready to
deceiu'e our selues, ima-
gining that wee are wa-
shed, when wee remaine
still in our filthinesse;
seeing thou neither cal-
leſt, nor admittest of a-
ny to this fountain, but
them that come in true
repentance for all their
euill wayes, fully pur-
posing amendment; and
in a lively faith in thy
sweete promises, de-
ſiring to grow therein;
Oh grant vs grace, tru-
ly to ſee our particular
finnes, and the vilenesse
of them. Make vs able
in the ſight of them,
and the ſense of our
estate

estate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom wee haue pierced thereby.

i i. Make vs so to hate and abhorre them, that being once purged in this Lauer, wee may bee euer afraid of defiling our selues againe, by sinning against that thy rich mercy.

a Helpe vs to trie both our repentance, and faith, by the holy rule which thou haft giuen vs in thy Law and Gospell, that wee may know them to bee such, as will abide the triall, and not hypocriticall; b and such also as haue beene first wrought in vs by thy heauenly worke, & doe

con-

Sonne whom we haue pierced thereby.

i i Give vs hearts so to hate all sinne, that we may be afraid of ever defiling our selues againe, sinning against thy most rich mercy.

a Helpe vs to try our repen-tance and faith by thy heauenly word, to be such as are sound, b and haue beeene wrought in vs by thy blessed word, and doe continually in-crease, which are certaine c.

i i To hate all sinne, and to be afraid of defiling our selues againe.

a To try both our faith and repentance, by the Word, to be sincere:

b And such as haue beeene wrought in vs by the Gospell, and doe encrease and grow.

uidences there-
of.

12. That we
may continu-
ally examine
and judge our
selues.

13. To pray
againe for
pardon of the
sinnes of our
Land.

a At the in-
stant prayers
of Gods ser-
uants by the
blood of
Christ.

12 Grant vs
grace to iudge
our selues daily,
that we may not
bee iudged of
thee.

13 Remember
vs also, we in-
treat thee a-
gaine, for our
sinfull land; a
though euен the
earth be corrupt,
and the cry of
the sins excee-
ding great, yet
let the cry of vs
thy children in
euery corner,
preuaile against
the cry of the
sinnes, that thy
mercy may bee
magnisid in all

continually encrease &
grow; which are the
infallible euidences,
that they are sound and
sincere.

12 Giue vs hearts to
bee daily examining,
and iudging our selues,
that we may escape thy
iudgement.

13 Wee entreat
thee also againe for our
sinfull Realme, ^ to
pardon all the fearefull
prouocations thereof,
and to bee pacified at
the instant prayers of
thy faithfull seruants,
crying vnto thee in all
places, by the bloud
of thy Sonne, which
speakes better things
than the bloud of A-
BEL. Let that crie still
preuaile against the crie
of the sinnes, that thy
mercie may bee magni-
fied

fied in all the world, and
the innocent may still
deliuere the Iland.

*As wee forgiue them
that trespassse against vs.)
And whereas thou (Oh
holy and gracious Fa-
ther) haſt taught vs e-
uer to pray to bee for-
giuen, as wee forgiue
them that trespassse a-
gainſt vs , telling vs
plainly , that if wee doe
forgiue others for thy
cause, thou wilt also for-
giue vs ; and contrarilie,
that if wee will nor for-
giue others, we ſhall ne-
uer bee forgiuen.*

i. Change (good
Lord) the wickedneſſe
of our ſinfull hearts,
which are uaturally and
uſually moſt ſtrongly
bent to malice and re-
uenge.

^a And howſoever we
hate

the world.

*As we for-
giue, &c. And
as thou haſt
taught vs to
pray onely ſo to
bee forgiuen, as
we forgiue o-
thers ; affuring
vs, that if we
doe forgiue, we
ſhall bee forgi-
uen, and other-
wife wee ſhall
neuer bee forgi-
uen.*

Whereas we
muſt pray to
be forgiuen
as we forgiue:

i. Change our
hearts , which
ordinarily are
moſt vehement-
ly carried unto
reuenge natu-
rally.

^a And although

i. To pray a-
gainſt all ma-
liciousneſſe,
and deſire of
reuenge.

a That though we hate the sinnes of the wicked, and reioyce in the execution of Gods righteous iudgements on them:

b And pray for confounding their euill practises: Yet that we pray for, and seeke their saluation.

2. For them that are our enemies on

we hate the manners and company of the wicked, and whatsoever is in them, whereby thou art dishonoured & provoked, and rejoyce in the execution of thy righteous iudgements, b and pray daily for the confounding of all the wicked practices and deuices of the enemies of thy Church; yet grant that wee may seeke the saluation of all sorts in tender compassion.

2 And for them that are our enemies, but up-

hate the manners and company of the wicked and whatsocuer else is in them, whereby they dishonor thee, or shew themselves to bee thine euemies, and that wee reioice in the execution of thy righteous iudgements, whereby thou gerteſt thy ſelfe glorie vpō the proud enemies of thy Church: b and although wee doe also pray daily for the confounding of all their wicked practises and deuices; yet Lord grant vs hearts to seeke the ſaluation of all ſorts, in all loue and compassion, because wee know not whether they belong to thine eternall election.

2. Especially for them that are but our enemies vpon priuate respects, giue

giue vs grace that instead of seeking reuenge, wee may pray earnestly for them, that they may see their finnes, and haue their hearts changed, and so obtaine pardon.

a Make vs able to walke wisely towards them : and moreouer vouchsafe that wee may seeke to pacifie them, by offering them reconciliation or full satisfaction, doing them good, or gratifying them by any kindnesse, so farre as may stand with their saluation, and the credit of thy Gospel, euē when they hunger to feede them, and when they thirst to giue them drink.

b Inable vs heereby to heape the coales of loue vpon their heads,

on private respects, giue vs grace to pray earnestly for them, that they may repent and obtaine mercy.

a Make vs also to walke wisely towards them, and euer to seeke to pacifie them, by offering them full satisfaction, and doing them any good, so farre as may stand with their saluation, and the credit of the Gospel.

b Inable vs hereby to heape

priuate respects, to pray their sin may be pardoned.

a And that we may seeke to pacifie them, and gain their loue.

b To heape coals on their heads.

c To get full assurance of forgiuenesse of our sinnes.

Seeing Satan seekes continually by temptation to draw vs to sin, to prouoke the Lord against vs, and bring some euill upon vs.

the coales of loue upon their heads, either to gaine them to Christ, or leaue them more without excuse; c and to seale vp to our selues a full remission of all our sinnes thereby.

Leade vs not into temptation, but deliuer vs from euill.) And seeing our deadly enemy seekes hourly to tempt vs to offend, to dishonour thee, and become his vassals, that thou mightest leaue vs into his hand to execute his malice upon vs, and bring upon vs

heads, as thou hast commanded, either to gaine them by our Christian kindnesse, or to leaue them more without excuse; c and to seale vp to our selues a most plentifull assurance of a full remission of all our sinnes thereby.

The sixt Petition.

L Eade vs not into temptation, but deliuer vs from euill.) And seeing (Oh tender Father) that our deadly enemy feeks hourelly by his temptations to draw vs to offend thy heauenly Maiestie, to dishonor thee, and to make vs his vassals to doe his will, so to strip vs vtterly both of thy protection & prouidence, and to cause thee to leaue vs into his hand, to

to bring vpon vs thy wrath, with all the euils following vpon sinne, whereupon our Sauicur hath taught vs to pray, alwaies, *Leade vs not into temptation, but deliuere vs from euil:* i. Good Lord leaue vs not vnto him for our sinnes, but open our eyes to see the danger wherein wee stand continually, and deliuere vs from him.

a And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice, seeking to deuoure vs.

b Teach vs to know (Oh holy Father) what their power is against vs, if thou doe not restraine it; that they are able

all the euills which follow sin, whereupon our Saviour hath taught vs to pray:

Leade vs not into temptation.

i Open our eyes (good Father) to see our continuall danger, that so wee may escape his power.

a And first for the multitude of damned spirits, ranging vp and downe as roaring Lyons to deuoure vs.

b Teach vs to know that they are able to bring vs to as fearfull sins as euer were

i To pray we may see the danger we stand in each houre.

a For the multitude of damned spirits.

b For their power to tempt and destroy vs in a moment.

*committed, also
to destroy vs
utterly in a mom-
ent with all
that we haue, if
thou giue them
leauue, and doest
not preserue vs.*

*c Because of
their subtil-
ties;*

*Wherby they
knowing our
dispositions,*

*Marke and
take all ad-
uantages,*

*c Acquaint vs
with their sub-
tilties in fitting
their temptation-
s to our par-
ticular estates
& dispositions,
which they
know, by dog-
ging vs euer,
and taking their
fittest aduan-
tages. And how
they will solicite
vs to those sins,
whereby they
haue preuailed
most against
us formerly,*

*able to bring vs to as
fearfull sinnes as euer
they brought any of
thy seruants vnto, and
to destroy vs vtterlie in
a moment, both soules
and bodies: with all that
euer thou hast giuen vnto
vs, if thou preserue vs
not.*

*c Acquaint vs with
their deepe subtilties,
both in fitting their
temptation's to our par-
ticular natures and dis-
positions, to our condi-
tions, callings and occa-
sions, which they know
perfectly; and how they
alwayes dogge vs at the
heeles, watching vs and
their meetest opportu-
nities; whereby they
take their fittest aduan-
tage to ouercoine vs, as
against Eue and Dauid.
Chieflie how they will
at*

at one time or other sollicite vs to those sinnes, wherein wee haue been formerlie ouertaken or wherby they haue most preuailed against thy dearest seruants.

or against other
thy dearest ser-
vants.

*Causevs to
remember how
they use also to
draw vs on by
degrees. As first
to yeeld to some
smaller mat-
ters; which are
accounted no of-
fences; or to
thrust our selues
carelesly or
without war-
rant into the
danger and oc-
casion of tempt-
ation, negle-
cting the calling
laid vpon vs,
as Dauid to lye
idlely on his bed
in the after-
noones, and*

To sollicite vs
to those sins
wherein they
are most like
to preuaile:
Drawing vs
on by degrees
to yeeld first
to smaller
matters which
the world ac-
counts n̄e sin.

Or not to a-
uoid the oc-
casions of
temptation,
or neglect
our calling.

to satisfie the pleasures of his eyes, instead of looking to the affaires of his kingdome.

d For their innumerable allurements and baits of this world, which they proffer.

c For their threatnings if we will be so carefull as to make conscience of each of Gods commandements.

d Make vs able to consider how they haue all the baites of the world, both the credit, riches and pleasures thereof, which they euer hold forth and proffer unto vs, if we will follow their aduice.

e And other-
wise prepare vs
to looke for
threatnings, not
only of the
losse of all these,
but also of all
comforts, with
hatred, dis-

uid to lie idely on his bed in the afternoones, following the pleasures of his eyes, instead of looking to the great affaires of his kingdome.

d Make vs able yet more fully to conceiue of our perpetuall danger, through their innumerable allurements & baits to deceiue vs, both of the credit and estimation of the world, with the riches and pleasures thereof; which they euer hold foorth and proffer vnto vs, if wee will follow their persuasions.

e Prepare vs to looke for their threatnings, not onelie at the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace and reproach of the world, with depriving

uing vs of all comforts, the losse of our goods, with many other euils, at the hands of malicious men; if wee will be so strict as to make such a conscience of euery one of thy commandements, as that wee will not doe the least thing forbidden, nor omit the least dutie commanded vs.

6. And whereas wee are ordinarile secure in an ouerweening of our owne strength and ability to resist Sathan; Shew vs (O Lord) euen in our hearts, the vilenesse of our corrupt nature, which is euer ready as a bond-slaue of Sathan; and a traytor against our soules, to conspire with him presently to our vtter per-

grace, and many other euils which we must suffer from malicious men, if wee will make such a strict conscience of all our waies, to the very least duty that thou hast comman- ded.

6. And where-
as we are ordi-
narily secure in
ouerweening of
our own strength:
Shew vs, O
Lord, the vilenes-
se of our cor-
rupt natures,
which are euer
ready to con-
spire with Sa-
tan to our vt-
ter perdition,
and to swallow
euer each baite

6. To see our
danger for
the vilenesse
of our nature
ready to con-
spire with
them.

And to swallow euery baite.

Without all strength to resist.

7. For Gods displeasure, to leauē vs into their power for our security.

which he laieth for vs, without any feare of danger.

Inable vs to feele that wee haue no strenght to resist, more then thou reachest forth thine hand to help vs.

7 Reveale vnto vs also the danger which we stand in continually from thy gloriouse Maiestie, lest thou shouldest leauē vs vp unto the power of the Tempter, and of our owne corruption; to awaken vs from our security, and

dition, and as ready to run after and swallow euery one of his deadly temptations, as euer fish the baite.

Make vs able to feele that we haue no strength in the world to helpe our selues (but al against our selues,) against him, more then that thou graciously reachest foorth thine hand vnto vs, strengthning and deliuering vs.

7 And herein we pray thee also to reveale vnto vs that great danger which wee stand in continually from thy gloriouse maiestie, seeing we haue no warrant of protection, or any ayde from thee (but rather iust cause to feare, that thou shouldest giue vs vp wholly into the power

of the Temptor, and our own corruption) longer then that wee make conscience to obfetue thy watch, walking carefully in euery one of thy Commandements, and that wee doe vse diligently every meanes of grace, avoiding as warily each least occasion of temptation.

8 And moreover let vs never forget how the subtil Tempter in all his temptations vseth all his cunning to hide all this danger with the vgliness of sinne, and the miserie that hee knoweth it will bring vpon vs; shewing onely the faire side of it as the safety, credit, pleasure, or gaine, which we shall get by it.

Shew vnto vs also

B b 2 how

for our neglect
of thy watch,
and carelesse v-
sing the meanes
of grace; or at
least for temp-
ting thee, in not
avoiding care-
fully each least
occasion.

8 Moreover,
make vs right-
ly to consider
how the tempter
in all his temp-
tations hideth
the danger and
vgliness of sin,
shewing onely
the faire side of
it, that is, the
imagined good
that wee shall
get thereby.

How he ch-
seth the subtil-

8. For Satans
cunning in
hiding all this
danger, and
the vgliness
of sinne;

Shewing vs
the faire side
of it what wee
shall gaine by
it.

And vsing the
fittest instru-
ments to ef-
fect his pur-
pose:

*left and fittest
instruments to
serue his pur-
pose, as the coun-
sell or example
of men of chie-
fest reputation,
sometimes chan-
ging himselfe
into an Angell
of light.*

Neuer com-
ming like him
selfe to tempt.
Whereby he
deceiuers all
the world ;
And often-
times de-
ceiuers Gods
own children,
making sin to
seeme no sin.

*Finally, how
he neuer commeth like him-
selfe, whereby
he deceiuers all
the world, and
oft preuailes
with vs, thine
owne children,
at least to pre-
sume to sinne,
because thou
art so merci-
full.*

how hee vseth the fittest
instruments to perswade
vs hereunto; as the coun-
sell or example of the
wiseſt, learnedſt, or
wealthieſt, and of chie-
fest reputation, and
ſometimes of thoſe who
haue a name for godli-
neſſe, ſo changing him-
ſelfe into an Angell of
light.

Finally, make vs to
remember how hee ne-
uer commeth like him-
ſelfe, vnleſſe to driue
poore ſoules into vtter
despaire) whereby hee
not onely deceiuers the
world, but euен vs thy
children, either to make
vs thinke ſinne to be no
ſinne, or at leaſt to pre-
ſume to offend, because
thou art ſo merciſfull, or
for that thou doeſt not
punish preſently.

2 Cause vs (Oh good Father) to keepe a continuall and fresh remembrance hereof, & withall of that fearefull misery which we hale vpō our heads by euery sinne ; especially the wound of conscience , which no creature was euer able to beare, and which will certainly come vpon vs valesse it bee preuented by speedy repentance.

3 And howsoever the reprobate and the vngodly may wallow in their filthinesse, and yet seeme to bee more free from punishment than any other, because thou reseruest them for hell, & therefore fatest them for the day of slaughter ; yet make vs to know that thou wilt not let any of vs thy chil-

3 Good Father, set before vs a continuall view hereof, & of the sundry exils which by euery sinne we hale upon our heads ; especi- ally the wound of conscience , which will cer- tainly come on us, unlesse it be preuented, and which none can beare.

4 Make vs to know, that how- soever Repro- bates may wal- low in their filth , and es- cape unpunish- ed here, being reserved for hell, and fatted for destruction, yet thou wilt not suffer any of vs thy chil-

2. To pray we may haue a continuall re- membrance of the severall miseries of each sinne.

chiefly of the wound of con- science, which none can beare ;

3 That al- though wic- ked men es- cape heere, who are re- serued for hell, the Lord yet will not suffer vs so.

dren, who haue begun to make a more sincere profession of thee, to commit the very least sinne, but wilt make vs feele the smart of it, vnlesse we preuent thee speedily by repentence. And this b especially whe our sinnes are heinous or scandalous, thou wilt doe openly.

c Thou, O Lord, wilt not suffer thy selfe to be dishonored by vs, nor haue vs condemned with the world; and thou wilt haue the wicked to see therin thy hatred against sinne, and what

b Especially when our sins are scandalous;

c Because he will not be dishonoured by vs, nor let vs be damned: And that the wicked may see his hatred against sinne, and what remains for thes euer.

children (who haue specially giue vp our names to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou wilt surely make vs feele the smart of it, vnlesse wee preuent it presently by vnfained repentance: & that thou wilt doe b openly when our faults are hainous, or to the offence of others.

c Causē vs to remem- ber that thou wilt nei- ther be dishonoured by vs thy children, nor let vs bee condemned with the world, but wilt sure- ly correct vs, to let all the wicked see with what a perfect hatred thou hateſt all iniqui- ty, when thou doſt pu- nish it ſo ſeuereſlie in thine

thine own children, and what plagues remaine for them eternally.

3 Yea (Oh gracious Father) make vs to feare alway, least thou shouldest leaue vs neuer so little; and to suspect all our waies. Let vs neuer forget that Satan caries a more deadly hatred against vs, who are esca-
ped from his tyrannie; then against any other people of the world, and therefore seekes euerie
houre to prouoke thee against vs, to leaue vs in his hand.

2 Hee knowes that our fals will more cause thy glorious Name to bee blasphemed, and hardē moe to vtter perdition, than the sinnes of any other. Giue vs a continuall remem-
brance

plagues remain
for themselves
for euermore.

3 Yea (Oh holy Father) cause vs to fear alwaies lest thou shouldest leaue vs neuer so little, and to suspect all our waies, in as much as Satan more maliceth vs, then any other of the world, & there-
fore seeks hourly to prouoke thee to leaue vs into his hands.

a For that our
fals will cause
moe to blas-
phemē, harde-
ning them to
perdition, than
the sinnes of a-
ny other; where-

3. To pray we
may feare al-
way lest God
should leaue
vs neuer so
little, because
of Sathan's
most deadly
malice against
vs, who are e-
scaped from
him.

To prouoke
the Lord a-
gainst vs.

a For that our
fals will more
dishonor him,
and harden
moe to perdi-
tion than any
other: whence
so many of

Gods worthiest seruants haue receiuued such grieuous foyles.

upon so many of thy worthiest seruants haue received such grieuous wounds, the scars whereof they haue carried to their graues, to the blemishing of their profession, the griefe of themselves and all the godly.

4. To learne to watch and pray as the remedy against all temptation.

4 And therefore as thou hast giuen vs this onely remedie, to watch and pray that wee enter not into temptation, so make vs able to keepe this thy watch.

brance how many of thy worthiest seruants, through his continuall dogging them, haue at one time or other receiuued some grieuous foiles and wounds, the scarres whereof they haue carried with them to their graues, to the blemishing of their profession, and wounding their consciences, with the griefe and shame of the godlie, and insulting of the wicked.

4 And therefore as thou hast taught vs this as the principall remedie against euery assault of the enemie, to watch and pray that wee enter not into temptation; so make vs alwayes able to obserue this thy watch, which thou hast set

set before vs : and to
learne to bee better ac-
quainted with our own
selues and our estates.

a Teach vs to know
our particular infirmi-
ties, and wherein we are
weak, that wee may put
on daily the compleate
armour , chiefly the
shield of faith, and brest-
plate of righteousness ,
to sauе vs from his fiery
darts.

b Make vs to haue
thy holy Word euer in
readinesse against euery
temptation ; which is
the sword of the Spi-
rit, able vtterly to van-
quish him, and put him
to flight : that beeing
strengthned by thy ho-
ly Spirit, obtained by
continning in instant
prayer, wee may be able
to stand fast in the euill
day,

* Teach us
by it to be bet-
ter acquainted
with our selues
and our parti-
cular infirmi-
ties , that wee
may always
weare the com-
plete armour,
chiefly the
shield of faith.

b Make us to
haue thy word
euer in readi-
nesse against
each temptati-
on, which will
put Sathan to
flight . that be-
ing strengthned
by thy Spirit, we
may bee able to
stand fast in the
euill day , and
get the conquest

a To be bet-
ter acquain-
ted with our
weaknesses;
To put on the
compleate ar-
mour, chiefly
the shield of
faith.

b And to haue
the word euer
in readinesse;
That strengh-
thened by thy
Spirit, and
continuing in
prayer, wee
may stand fast.

c And preserue our selues without any grieuous wounds, vntill we haue gotten the final conquest.

5. That we pray not against all temptation:

But only that in them we may ouercome;

So to receiue the crowne of glory in the end.

without many grieuous wounds to thy greater glory, and our owne greater honour in the heauens.

5 *We doe not pray against temptations, altogether, knowing the profit that wee doe reape thereby; but that wee may endure them, fighting valiantly and conquering, vntill thou hast set the Crowne upon our heads.*

day, and so finish our course, vntill wee haue gotten the finall conquest, without any grieuous wounds, or foyle; to thine euerlasting glory, and our own greater triumph and honour in the heauens,

5. We doe not pray that wee should not bee tempted at all; for thou hast taught vs to account it exceeding ioy, when we fall into diuers temptations, knowing the good that comes thereby; but that we may endure temptation, fighting valiantly and ouercomming, that when we are tried wee may haue the crowne of glorie set vpon our heads.

The Conclusion.

For thine is the Kingdome, power and glory for ever and euer: Amen.) We haue bin bold (Oh gracious Father) to beg al these things from thy heauenly Maiesty, i. Because all Kingdome, Power and glory belong onely to thee.

* We do also hereby acknowledge francklie, that whatsoeuer good things wee enjoy, wee haue receiued them all from thy rich & fatherly bountie: and are certainly assured, that as thou hast bidden vs to pray thus, so thou wilt grant vs all these things which wee haue begged in thy Sonnes name, and whatsoeuer else is good for vs, euē aboue all that

we

For thine is the kingdom, &c.) We haue bene bold to beg all these things of thee, (Oh holy Father)

i. Because all kingdom, power and glory, are onely thine.

* We do acknowledge that wee haue receiued all from thy heauenly bountie: and are assured that thou having bidden vs to pray, wilt graunt vs all for thy Sonnes sake, and whatsoeuer else is good for vs, so farre as shall bee for thine

We haue begged all from the Lord.

i. Because all kingdom, power and glory are his.

* And we haue receiued all from him.

2. Because he will grant vs all good things aboue all that we can aske. So farre as is for our good.

Conclusion.

owne glory, and
the good of thy
people.

a Seeing he
guideth and
ouer-ruleth
all things to
serue hereunto;

b And hath
assured vs that
asking in
faith, we shall
haue.

c That wee
may set forth
the glory and
happinesse of
his kingdome.

a For thou (Oh
Father) art ab-
solute Lord and
King in heauen
and in earth,
and dost dispose,
guide and ouer-
rule all things,
as shall make
most for thine
owne glory, and
the greatest
good of vs thine
obedient sub-
iects and chil-
dren; b and be-
cause thou hast
assured vs that
asking thus in
faith, wee shall
receive:

c These things
therefore wee
waite for at thy
hand, knowing
that thou wilt
grant them in

wec are able to aske; so
far as shall bee for thine
owne glory and benefit
of thy people.

a For thou (Oh Fa-
ther) art absolute Lord
and King in heauen and
in earth, & doest by thy
mighty power and wi-
dome, dispose and guide
all things, ouer-ruling
the very counsels and
rage of all wicked men
and diuels, as shall make
most for thine own glo-
ry, and the greatest good
of vs thine owne obe-
dient subiects and chil-
dren, b and haft assured
vs, that asking thus in
faith, we shall receiue.

c These things (Oh
Father) wee wait for,
beeing certain that thou
wilt grant them in thy
due time, that wee may
set forth by good expe-
rience

rience the glory of thy dominion and power, with the happinesse of thy Kingdom to all succeeding ages : ^d whereunto wee doe heereby binde our selues all the dayes of our life, and to liue as the loyall subiects of this thy Kingdome, to thine euerlasting glory; ^e and so returne al possible thanks, praise and dominion to thy heauenly Maiestie, saying euer, Amen.

Be it so (Oh Lord holy and true) as we doe fully beleue that it shal through thy beloued Sonne.

^f Euen so Amen, Amen. Come Lord Iesus, come quickly.

thy due time, that wee may set foorth the glory of thy dominion, living as thy loyall subiects, ^d to which we hereby binde our selues for euer; ^e and so returne all possible thankes and praise to thy heauenly Maiestie, saying euer, Amen.

^d Whereunto we binde our selues, and to liue as his subiects all our daies;

^e And so returne all praise and thankes, saying, Amen.
^f Euen so Lord Iesus.

Be it so (Oh Lord, holy and true) as we fully beleue it shal be through Iesus Christ.

^f Euen so Amen. Come Lord Iesus, come quickly.

An

AN HVMBLE CONFESSTION OF SINNES FOR THE

mōning, for priuate fami-
lies, or persons, in this
or the like manner
more shortly.

Ye that are
the Lords re-
membrancers
(especially to
whom he grā-
teth more op-
portunity)
vouchsafe to
offer vnto
him daily one
quarter of an
houre mor-
ning and eue-
ning, for a
sweet sacrifice
in truefeeling
and faith: and
you shall in
due time be-
hold his glo-
ry, and enjoy
the felicity of
his chosen.

 Lord most holy and most
glorious, before whom
the Angels fall vpon their
faces, at whose appearing
all the vngodly and impenitent shall
cry vnto the mountaines to fall vpon
them, and to hide them from thy pre-
sence; though infinite in piety to all,
who can with bleeding hearts come
vnto thee, confessing their vilenesse,
and can humbly begge pardon, by a
trne faith laying hold vpon thy mercy
offered to euery repentant sinner in
Iesus Christ. Wee, sinfull dust and
ashes, dare not of our selues lift vp
our eyes to heauen; yet throught thy

You may abridge, omit, or cut off any part, if leasure permit
not, vsing onely so much, as you take most necessary for the
present time.

deare

deare Sonne wee come vnto thee , according to thy Commandement and promise , freely acknowledging , that wee are lesse then the least of all thy mercies; and therefore vtterlie vnworthy of this inestimable fauour to bee thy children , and fellow heires with Christ Iesus , that but suffering a little heere with him, we should also reigne with him for euermore. And much more vnworthy are wee , that we should enjoy herewith so many other blessings; not onely publike , as thy Gospel,our Prince,peace,so wonderfull deliuерances, such preseruation, with all our prosperity ; but also priuate in our soules and bodies , in our goods,friends,good name, and labours. For wee haue not laboured as wee ought, to expresse our thankefulnessse, in walking before thee, as becommeth thy children , nor yet had such affections towards thy Maiestie ; thy heauenly Word , ordinances and people, as thy children should.

We haue beene so farre off from being zealous for thy glory, by seeking which

Ezek. 9.4.

which way to honor thee most in our whole liues and conuersations, and to set forth thy prayses, before al others, or of beeing full of indignation for all the prouocations whereby thy Spirit is grieued continually, as that we haue not yet soundly laid to heart the dishonours done to thee euery day by all the wicked and vngodly. Much lesse haue wee had our soules troubled for all the abominations committed dailly with a high hand to anger thee, chiefly by those who wallowing in sinne doe make a profession of impie-
ty, scorne thy threatnings, and all who truely feare thy name. Wee haue not trembled for our fearefull abuse of all thy mercies, thy long forbearance, manifold forewarnings, and namelie, how thou so lately pluckedst vs out of the very fierie fornace; nor for that instead of repenting, wee haue been generally more hardned, and thereby haue prepared a futher way to thy wrath, so as wee may wonder at the riches of thy mercy, in sparing vs vnto this day.

Wee

Wee confess withall (oh Lord) that
wee haue not beeene humbled for our
owne cause; although we haue not felt
Iesus Christ to raigne in our hearts, nor
any earnest hungring after his righte-
ousnesse, but our sinnes rather to beare
the sway in vs. And for others, albeit
we haue seene Sathan to preuaile won-
derfully, seeking to set vp his throne e-
very where, in an increase of all pro-
fanenesse and iniquity, destroying all
true power of godlinesse, deuiding the
hearts, and weakning the hands of all
that desire to yeeld a cheerefull obe-
dience vnto thy Gospell whereby the
ruine of thy kingdome is fearefully
threatned; yet we haue not cryed vnto
thee, to take from amongst vs the cau-
ses thereof. Wee haue not mourned;
either for the smal number of faithful
watchmen tenderly seeking the sa-
ving of all thy people, nor for the mul-
titude of those who seeking them-
selves, suffer Sathan to spoyle at his
pleasure, neuer regarding the cry of the
blood of *Abel*. Little care haue we had
to saue our owne soules, much lesse

the soules of others, by vsing all holy
meanes of admonition, exhortation,
ensample, and whatsoeuer else ordai-
ned to the same end; no not so much,
as for the sauing of our kinsfolks and
friends, with those who are commit-
ted to vs, but haue said in our want of
care; am I my brothers keeper? Wee
haue not knowen what an honour
and happinesse it is to bee thy sub-
iects, much lesse haue wee rejoyced
in it, striuing to increase dayly in all
dutifull obedience, crying, *Come Lord
Iesus*: Hasten vnto vs thy kingdome
of glory; Lord increase our weake
faith: being euer afraid of sliding back
from thee, or lest we should nor bee
found faithfull to the death, vntill wee
haue the crowne of life.

And for glorifying thee, labouring
to do thy diuine pleasure so cheerfully
wisely, faithfully, and zealously as the
Angels in heauen, Oh Lord, how neg-
ligent and carelesse are wee! euен in
seeking to know it, and much more in
the execution of it, in any such sort;
when the holy exercises of thy Religi-

on are vsually a wearinesse vnto vs; and wee find such a drowsinesse in our performance of them, and our selues to profit so little by them, as that we haue commonly iust cause to hang downe our heads for shame, in remembrance thereof. And when instead of making this our meate and drinke, so to doe thy most holy will ; it is rather our meate and drinke to follow our owne euill wayes and lusts, to whatsoeuer thing our corrupt hearts doe carry vs.

So farre also are we off from submitting our selues to thy fatherly corrections, yea from seeking to know the meaning of thy rods, what thou wouldest haue vs to amend or to doe by them, & from seeing thy loue in them; and much more from taking vp our crosses cheerefully, and bearing them ioyfully for thy sake: that if thou cross vs but little in any thing contrary to our corrupt hearts, wee vsually breake forth, if not into open impatience, yet at least to secret repining or grieuing carnally : that we may wonder at thy goodnessse, that thou doest not cast vs

off vitterly, or deale most seuerely with vs. And finally, so impatient are wee through our vnbelieve , to tarry thy pleasure, either for effecting the good which wee desire, or remoouing the euils which wee feele or feare, that wee are ready ordinarily to vse some un lawfull meanes, instead of waiting thy good pleasure in the way of righteousnesse.

Moreover, whereas without the comforts of this life, wee can neither seeke thy glory, nor thy kingdome, nor yet attend the doing of thy heauenly will, but should bee most miserable, if in thy fatherly prouidence thou shouldest not minister to all our necessities, and also protect and preserue vs; & therefore thou hast taught vs to cry vnto thee euery day, *Give vs this day our daily bread:* wee (oh Lord) feele our selues vtterly vnable thus to call vpon thy holy name, in any true feeling of our naturall misery, or in faith in thy promises; wee are so blind, as that we cannot see the right meanes to serue thy diuine prouidenc; and when

when wee haue the meanes, yet are
wee altogether vnable to vse the same,
so as to get one morsell of bread, or to
bee nourished by it, without thy spe-
ciall blessing. And albeit wee know all
this, and that wee are not worthy of
so much as the least crum of bread, yea
and that without Christ wee are mere
vsurpers of all that wee haue, and euery
creature accursed to vs; and doe like-
wise see thee daily reaching vnto vs, as
from heauen all the good things that
wee enjoy, yet can wee not so much as
acknowledege aright thy goodnessse,
almost in any of them; much lesse
giue thee the praise due vnto thy hea-
uenly bountie for them. Hereupon it
is that wee are so seldome truely con-
tent with our estate, rejoycing in thee
for it, as wee ought; but so ready to
stagger thorow vnbelief, when thou
withdrawest any one of the meanes
from vs: yea that we are so grēple and
full of carking cares, so vnable to vse
the appointed meanes in repentance
and faith, and to commit the blessing
to thy Maiesty. And which is much

worse, and makes our sinnes more hay-nous when thou bestowest these good things on vs, wee seldome or neuer imploy them as wee ought ; that is, in such sort as they may make most vnto thy glory, the furtherance of thy Gospel, the good of thine own people, with the holy ends for which thou hast ordained them, and committed them vnto vs. But vsually wee turne all, to the seruing of our owne carnall lusts and ends ; being without all bowells of compassion towardes our poore brethren, either to shew thereby the thankfulnesse that wee owe vnto thy Highnesse, or our loue to Iesus Christ in his members ; Be they hungry, thirsty, sicke or in prisone, or whatsoeuer misery lie vpon them, we seldome or neuer inquire into their estate.

And though these and all other our sinnes, heaped vp in all the course of our life, stand as walls betweene thy Maiestie and vs hindering good things from vs, bringing on vs innumerable euils, and aboue all indangering vs of thine eternall wrath ; yet wee cannot either

either see the haynousnesse of our sin,
no not by those dreadfull punishments
which thou hast in all ages in-
flicted on sinners, and set before our
faces in the holy Scriptures for ensam-
ples: nor haue any true sense of the in-
numerable euils which waite vpon
our sinnes, without speedy and vnfai-
ned repentance: especially how they
depriue vs of the assurance of thy fa-
uour, and all the benefites thereof. We
are vtterly without consideration how
these our sinnes are increased, & made
more haynous, by the endlesse mer-
cies dayly bestowed vpon vs, and by
such strong meanes as thou vouchsa-
fedst to reclame vs by: or how we mul-
tiply them in thoughts, words and
deeds, euery one according to the cor-
ruption of our owne wretched hearts,
drinking iniquity like water. We can-
not bee humbled as we ought, no not
in the feeling of our most grieuous
sinnes, looking at our Sauiour, whom
we haue and do pierce by them; much
lesse can we mourne in the dayly sence
of our corruptions and wants being
driuen

driuen to bee alwayes cleansing our ſelues in the fountainē of his bloud. And in ſteed of iudging and condenming our ſelues, wee are alwayes ready to censure & condemne our brethren, for euery ſlip; yea to ſeeke reuenge for each ſmalleſt matter, and can hardly be brought to forgiue, much leſſe to ſeeke to reſtore them by the ſpirit of meekenesſe, or to reconcile our priuate enemis, by doing vnto them all Christian duties, and ſo by all meanes to ſeeke the ſauing of others, that they may obtaine forgiueneſſe with vs.

And albeit Sathan stands alwayes at our right hand, to hinder vs from all the good that wee ſhould doe, and by our new ſinnes continually to prouoke thee againſt vs, both to ſtrip vs of all thy bлаſſings, and to bring all euils vpon vs; yet we cannot cry, as wee ought, to be ſaued from him and his temptationes. Wee cannot ſo much as ſee the danger in which wee ſtand, thorow the multitude, power, and subtilitу of our ſpirituall enemies; much leſſe can wee cſpie and bee afraid of their baites, not

yct

yet know the vilenesse of our sinfull natures running after Sathan's allurements, and conspiring with him to our vtter perdition: neither can wee consider how he shewes vs onely the faire side of sinne, and chooseth the fittest instruments for his purpose to deceiue vs. We are not possibly able to keepe a remembrance of the whips which follow after our sinnes, and how thou wilt certainly make vs. (though wee bee thy dearest children) to feele the smart of them, especially if they bee against our conscience; because thou wilt not haue vs condemned with the world, nor bee dishonoured by vs of all other. Wee forget his deadly malice against thy best seruants, how few haue, or doe escape to the end of their liues, without some grieuous wounds. Wee find it almost vnpossible to bee rightly acquainted with our grossest sinnes and therefore much more with our innumerable weaknesses, so that thorow our corruption wee doe not, neither can wee watch against the frst motions, thoughts, and occasions
of

of ſinning againſt thee, as thou our Lord & Sauiour haſt warned vs; nor yet can we bee euer preparing and buckling on our armor, that we may stand fast againſt him in the euill day, to preſerue our ſelues, vntill the conqueſt be gotten, and we crowned; but wee are as the Disciples, drowsie and ſecure, and in extreame danger to bee lulled fast aſleepe, in the greatest perill, when wee are ready to bee vtterly swallowed vp.

Therefore (oh moſt gracious God, and in Iefus Christ our moſt tender Father) we renouncing our ſelues, doſſie to the throne of thy mercy, beſeeching thee to enlighten our blinde mindes, euer to behold our vilenesse, in theſe and all other our ſinnes both originall and aſtuall; and ſo to touch our hearts, that we may acknowledge and bewaile our wretchedneſſe cuen for the body of ſinne which is in vs: & withall that we may lay ſuch liuely hold vpon Iefus Christ our Lord and Sauiour, to be ſo washed in the fountaine of his bloud, as wee may be with-

out

out spot, and all our sins buried in his graue, as that they may neuer rise in iudgement to condemne vs, accuse, or hinder any mercy from vs. And moreouer, to be so clothed with his perfect righteousnesse, as to bee truly glorious in thy eyes ; yea so sanctified by thy holy spirit, that there may be a change in vs throughout, both in our selues and in our whole conuersations. And thus hereupon wee humbly intreate thee that the light of thy countenance may so shine vpon vs that wee may haue such a sweete sense of thy fatherly loue and fauour, as to make vs to rejoyce in thee more then euer wee haue done. That we may be euery day more filled with contentation and delight in thee, increasing in our loue to thy Maiesty, to thy ordinances and people, in zeale for thy glory and kingdome ; full of life and cheerfulness in accomplishing all thy good pleasure, and submitting our selues to thee onely, and thy gracious direction in all things : and so may approue our selues to bee truly thine owne, hauing
all

all the infallible markes of thy deere
children. That so thou beholding our
childlike obedience, mayest delight to
goe before vs, and to leade vs by thy
word and Spirit, yea by the visible to-
kens of thy prouidence, protection,
direction and blessing; and so streng-
then and enable vs to watch, and stand
fast against our owne sinnes and cor-
ruptions, yea against Sathan and all
his subtlety, malice, power and instru-
ments, that we may goe on, though oft
wrestling and weeping through our
infirmities, yet more then conque-
rours, through that Blessed one, in
whom thou hast loued vs. And that
wee may euer principally ayime at
those very ends, the aduancement of
thy glory, the inlarging of thy king-
dome and people, in performing all
thy heauenly will; that wee may never
faint nor shrinke vntill wee haue fini-
shed our course, and approued our
selues thy children indeede, and that
wee shall fully behold and enjoy thy
kingdome, power and glory for euer-
more. And that in the meane time
hauing

hauing a confident expectation, crying, *Come Lord Iesus*: we may bee euer prepared to stand firme with thee and for thee, for thy truth and people; able to beare the reproch of all the vngodly, as a crowne vpon our heads, and bee amongst them that are as the chariots and horsmen of Israel, for the sauing of our Nation and the Churches of Christ, and that thou mayest turne away the plagues which the sinnes of all sorts haue so long deserued.

And to this purpose as we intreat thee for the whole Church, to gather forth thine elect both of Iewes and Gentiles, that there may bee an end speedily of these dayes of finne; so wee beseech thee to raise vp Kings and Queenes, for nursing fathers and nursing mothers to thy poore Church. More particularly we pray vnto thee, for al Christian Churches & Realmes, that thou wilt stay the rage and fury of Sathan & Antichrist, thinke vpon the miseries of thy poore people, sanctifie their afflictions to bring them to vnfained repentance; that thou mayest take their cause into thine owne hand,

and that the zeale of the Gentiles may prouoke the Iewes, and so all thy Israel may be gathered : And more specially wee intreat thee for these vnder the Dominions of our dread Soueraigne: that it may please thee to open all our eyes, and to prepare all our hearts, that all soits of vs (seeing thy heauy hand vpon our brethren abroad, and how our sinnes are increased, aboue the sins of all former ages, as our light, with thy mercies and forewarnings haue bee[n]e greater, and we neerer the vtter destruction, and yet reserued in thy infinite compassion, to try if wee would at length repent, and bring forth fruits beseeeming thy Gospell) may meeete thee with intreaty of peace, in fasting, weeping, and mourning. Stir vp chiefly the hearts of all thy fau[or]it[e] remembra[n]ces, that they with holy Moses may fall vpon their faces, and step vp into the breaches, euer holding vp their harts & hands, that as thou hast so long dwelt amongst vs, nourishing & preseruing thy poore Church, so thou wilt continue thy wondred mercies; and that

we

wee may bee as Canaan in her beauty,
turne away the plagues which our sins
deserue. ¶ Harken now, &c.

*A thanksgivng for private families, or per-
sons for the euening, to be used in this
manner, or the like, more shortly.*

O H Lord God, infinite in mercy,
and endlesse in compassion: as in
the morning we were desirous to offer
vnto thee the sacrifice of a contrite
heart, in the humble confession of our
sinnes and vnworthiness; so now are
wee here present to offer our euening
sacrifice of praise and thanksgivng, for
all thy goodnessse and mercies towards
vs poore and miserable sinners. And
chiefly for that thou hast set thy loue
vpon vs, ordained vs to be heires of
thy glory, when there was no more
cause of loue in vs, then in those whom
thou hast ordained for their sinnes,
most iustly to cast into endlesse perdi-
tion. That thou hast created vs men
and women, when thou mightest
haue made vs toades or serpents; and
also hast redeemed vs from hell and
damnation, and that by the bloud of
thine

See the short
prayer in the
end for our
Realmes and
the Church
in them, at
these words,
Harken now ¶

thine owne Sonne, when wee were vt-
terly fallen from thee by the sinne of
our first Parents, that all the creatures
in heauen and earth could not haue
payed our ransome. That thou hast
also called vs effectually, quickened vs
beeing dead in our sinnes, begun in vs
thy worke of grace, made vs thy chil-
dren by adoption, sealed vs by thy Spi-
rit against the day of glorie, set vs and
kept vs in the way of life; made thy
couenant with vs, and giuen vs the as-
furance of all thy sweete promises, and
that thou wilt bee our God for euer-
more; and this when wee were thine en-
emies, bondslaues of Sathan, chil-
dren of wrath, and in state of endlesse
woe and condemnation. And that
thou hast moreouer vouchsafed vs to
be borne & to liue in the shining light
of thy glorious Gospell, & in the daies
of peace and prosperity, vnder such as
thou hast made nursing fathers & nur-
sing mothers to thy Church; whereas
thou mightest haue left vs vnder the
darknesse of Popery, & the tyranny of
Antichrist, in all afflictions and misery.

Yea

Yea that thou hast granted vnto vs such
deliuerances and preseruations, so won-
derfull and euen so miraculous, as thou
neuer grantedst greater to any other
people; as when thou didst so visibly
fight for vs from Heauen, and madest
winds and waters to take vengeance on
the proud enemy. When thou disap-
pointedst the bloudy rage of their long
expected day, in bringing in and setting
vp thine Annoynted seruant, our dread
Soueraigne, in such an vncpected and
admired peace. And aboue all, when
thou sauedst vs and thy Churches,
plucking vs out of the fiery Furnace,
euen as it were by his hand alone, when
thou mightest most righteously haue
left vs, not onely to haue beene con-
sumed at once, which had beene lesse;
but haue giuen vs vp to as great mis-
eries as euer thou diddest *Iuda* in her
captiuity, and as thou mayest still for
all our iniquities, doe vs most iustly.
And besides all these, for that thou hast
vouchsafed vs withall so many priuate
blessings: as peace in our soules, when
thou mightest haue left vs vp vnto con-

tinuall horror of conscience for our sinnes, and to the power of Sathan; and that thou hast granted vs health, sufficiency of the things of this life, many kinde friends about vs ; our good name and credit to bee preserued, and thy blessing on our labours: whereas thou mightest haue smitten vs, to haue lyen continually bedrid, tormented with most lothsome diseases and sores, and as poore Lazarus, to haue begged our bread from doore to doore, yea to haue lyen without in the streets, hungry, naked, thirsty or in prison (like as thou hast done many as good as our selues) destitute of all friends, in the midst of cruel enemies, odious to all, our name rottennesse, and we accursed in all the labour of our hands. And which is yet more then all these, that thou shouldest continue all this kindnesse vnto vs, notwithstanding all our vntankfulnessse, our great impenitency, and the hardnes of our hearts; & albeit wee haue profited so little by the gracious meanes which thou hast so

long

long vouchsafed vs; both of thy heauifuly word and ordinances, with thy iudgements, mercies, fatherly chaste-
ments and corrections. And that instead of beeing hereby made zealous professors of thy glorious Gospel, full
of knowledge and holinesse, so many of vs doe goe backward in all grace and conscience of our waies; others of
vs become lukewarme and that very generally; the best begin either to stand at a stay, or make so small proceedings
in piety, as thou mightest haue iustlie shut vp all thy louing kindnesse in heavy displeasure, and cast vs off, as those in whom thou takest no more delight.

Wherfore, oh tender Father, wee humbly craue pardon in Iesus Christ, beseeching thee euer to behold him for vs, and to accept vs in him, and to set alwaies a liuely view of these and of all other thy mercies before our faces; and especially to grant vs such a sweete feeling of thy loue and fauour, that thou art our deare Father, hast forgiuen our sinne, and wilt remember our iniquity no more, as that wee

may daily (more then euer heretofore) shew forth our thankfulness, by manifesting our selues in all true repentance to be thine own children indeede. That wee may begin more generally to liue the heauenly life, increasing euer in our ioy in thee, in contemplation with thee, as with God all-sufficient; also in delight in thy Maiesty, in thy wayes and commandements, in study to please thee in all things, and to approue our selues vnto thee aboue all, walking humbly before thee as in thy presence. That wee may become more feruent in loue towards thy ordinances and seruants; more zealous for thy glorie, the inlarging of the kingdome of thy Sonne, & for procuring the wealth and sauing of the people, with the vtter ruine of the Kingdome of sinne, Sathan and Antichrist, both in our selues and all other; longing alwaies to inioy thee fully. That it may in the meane time bee vnto vs as our meate and drinke, to know and accomplish all thy blessed will; so as wee may doe it with all cheerfulness,
wifē.

wisdom and faithfulnesse, carefull by all holy meanes to haue thy word and spirit euer to direct vs, and so may walke before thee in faith and humilitie , depending onely on thee. That thou thus seeing our loue and obedience, mayest rejoyce to doe vs good , to goe before vs as thou didst before thy people in the wildernesse , in the sensible tokens of thy prouidence, protection, conduction, blessing. So that neither our sinnes may hinder vs, nor Sathan by all his subtlety , his malice or power; but wee may euer bee washing away our sinnes and corruptions in the fountaine of thy Sonnes blood , watching against the first motions and occasions of offending thy diuine Maiestie so much as in our thoughts. And that being armed with all the cōplete armour of thy Spirit , and praying alwaies , at least by the lifting vp of our hearts , wee may goe on, though oft wraſtling, and weeping through our infirmities , yet still more then conquerours thorow our Lord and Sauour. That wee may neuer faint nor

shrinke vntill wee haue finished our course with ioy , and shall see thy kingdome to come with power , and thy great name glorified , whereunto wee haue vowed & consecrated our selues, our strength & labours, in and thorow thy Christ , whose wee are, and whom wee seeke and desire to magnify both in life and in death. Heare vs in all these things (good Lord) that wee thus walking may escape the miseries of sin, yea the very rods , whereby thou correctest the faults of thine owne chil- dren; and that wee may honour thee, adorne thy Gospell, repaire thy image daily , grow in our assurance, and power in our prayers, increase in all gra- cies; dismay and driue away Sathan with all his temptations and accusati- ons , stop the mouthes of all the wic- ked, or beare their reproch as a crown on our heads ; and obtaine boldnesse to be ready to stand for thee, thy truth and seruants. Yea that moreover by this our holy watchfulness wee may get & keepe a good conscience, which is a continuall feast: and not onely bee-

sure to escape that lake and torment,
which all impenitent sinners must en-
dure for euermore:but also attaine the
crownē layed vp for all those who
walke with thee, euen the ioyes that
neuer eye saw, nor neuer eare heard,
nor euer entred into mans heart to
consider of; and euen in this life, to
haue the beginning of the same in
righteousnesse, peace and ioy,with as-
furance of the gard of the Angels, and
all other blessings thereunto belong-
ing, and to be able to cry euer : *Come
Lord Iesus, come quickly.*

And to the end that we may neuer
deceiue our selues, imagining our case
to bee good, when we are but carnall
worldlings, or meere hypocrites,grant
that we may daily (and more special-
ly before the Sabbaths) examine & try
our spirituall estate, how we grow in
all graces, both in walking more con-
scionably in all thy commandements,
and in faith in thy promises, and also
in the power of all true godlinesse.
That wee may thereby not onely
auoyde all hardnessse of heart, luke-
warme-

warmnesse, sleeping in any sinne, prevent an euill conscience, with the dreadfull punishments thercof, and be kept from Sathanis power; but also may get strong consolation, that wee are liuing members of Christs mysticall body, his very sheepe to stand at his right hand, and bee encouraged to striue forward to perfection, and may shine as starres in the earth, to thy honor the good ensample & sauing of thy people: hauing Christ Iesus our King, Priest, & Prophet; and we made Kings and Priests vnto him for euermore.

Saue vs from backsliding from thee after the manner of this euill age, and from all the causes of it; from conceitednesse of the goodnes of our estate, or standing at a stay; because when we goe not forward in Christianity, wee goe backward in thy justice, for making so base account of thy heauenlie guifts. Preserue vs from the neglect of any of the meanes of grace, chiefly of the principall, the holy and faithfull ministry; from vnfaitfulness in our calling, from committing or liuing in any

any knowne sinne, without speedy
and vnfained repentance. Grant vs
to glorifie thee acording to our know-
ledge of thee, lest thou giue vs vp to
vile affections, and to a reprobate sense
for failing therein. Inable vs to receiue
not onely thy sacred truth, but the
sound loue and practize of it, lest thou
leau vs vp with those that perish, vn-
to the strong delusions of Antichrist,
wherewith such multitudes are daily
more and more so miserably bewitched.
Keepe vs from doting vpon any
thing in the world, or from euer setting
our hearts vpon ought but onely vp-
on thy diuine Maiesty, with the things
that concerne thy glory & kingdome:
That we may vse the world as if we v-
sed it not, onely vnder thee and for
thee; being preserued from all familiar-
ity with the vngodly, and thereby
from the contagion of their abomina-
tions, which cry to heauen for ven-
geance continually. Strengthen vs to
be resolute against euery sin, to chuse
rather to endure any misery then to
prouoke thee, by doing but the least
thing

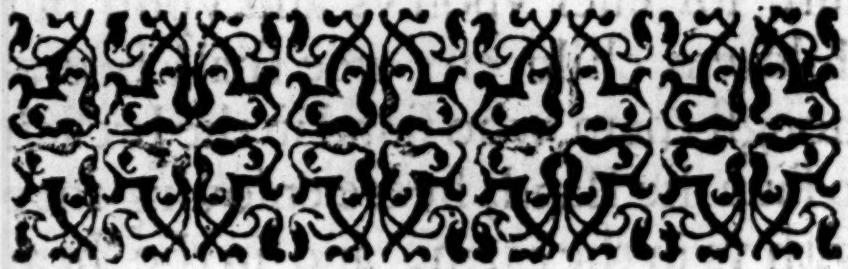
thing whereby wee feare we shall offend thy holinesse: because doing any thing so, we preferre our selues before thy greatnessse, and may haue iust cause to feare the losing of thy fauour and loue, or surely of the feeling thereof, whereby we may come to that estate, that if we had all the world, we would giue it to be freed, and to bee assured of thy fauour againe.

Preserue in vs alwaies a tender conscience, by these meanes and the like, that we may watch euer against all worldly cares and delights, or whatsoever may steale away our hearts, or any way abate our loue vnto thee; that we may haue our eies alwaies at thee, as the eye of seruants at the hand of their maister. Because then thou wilt alwaies watch ouer vs for good, thy fatherly prouidence shall feede vs, and supply all our wants, thy faithfull protection shall make vs safe. Then shall wee know our selues thy generation, our righteousnesse shall daily shine more and more to thine euerlasting praise. Thy louing kindnesse shall endure

dure for euer vpon vs and vpon our
childrens children; wee shall bee a-
mongst them, who stand in the breach
to sauē the Iland, heere enjoying thee
with vs in the earth, and in the hea-
uens, in fulnesse of happinesse for euer-
more. Thus shall we continue waiting
for thy glorious appearing, that thou
maist say vnto each of vs: Well done
good & faithfull seruant, thou hast bin
faithfull in little; I will make thee ruler
ouer much; enter into thy maisters
ioy: & euer longing to heare that io-
ful sentence, *Come ye blessed of my father,*
receive the kingdome prepared for you:
when I was hungry, you gaue mee meate,
when I was thirsty, you gaue mee drinke,
when I was sicke and in prison, you came
vnto me and visited me. Heare vs most
mercifull Father in these our requests,
and in all other things needfull for vs,
or any member of thy whole Church,
for thy deare Sonne Iesus Christ his
sake; in whose Name wee conclude,
begging these & euery grace, and prai-
sing thee for euery of thy mercies,
saying as he hath taught vs, *Our Father,*
&c.

Iob. 23. 29.

A



A short Forme of daily
Prayer for priuate Families, con-
sisting of thanksgiving, confession,
and Prayer.



L O R D most blessed, and holy, who keepest couenant and mercy for euer, for all who desire to feare thy great Name, and to walke humbly before thee, in the narrow path of life; wee thy seruants doe here prostrate our selues before thy glorious Maiesy, desiring so to walke, and now to offer our sacrifice of praise and thanks for all thy gracious fauours. Wee magnifie thy goodnessse, that thou hast heene pleased freely to ordaine vs to life; to buy vs from hell, by the bloud of thine owne deare Sonne: to vouchsafe vs to bee borne

Thanksgivings

borne in these dayes of the Gospell; to call vs by it to this state of grace, to bee thine owne children; and that thou hast prepared for vs an cuerlasting weight of glory in Heauen, after that wee haue here glorified thee by suffering a little, and endeaouuring truely to keepe thy Commandements. Wee praise thee that thou hast reuealed thy holy will vnto vs, to giue vs thine owne Name to be called vpon ; for all things needfull for this and the better life: and that calling in faith, in the name of thy beloued Sonne, thou art ready to grant them vnto vs, aboue all that we can conceiue. That thou hast giuen vs his bloud to be a perpetuall fountaine to cleanse vs from all our sinne, and thine owne selfe to be our succour, against that old Serpent ; who by his subtile temptations seekes day and night to destroy vs: and also from the innumerable euils, which thorow our corruption and his malice, we are in danger of euery moment: and so preseruest vs for thy glorious Kingdome.

Oh tender Father we acknowledge,
we

Confession.

we haue not walked worthy of those so great fauours, but are lesse then the least of them. Wee haue not rejoyced and delighted in thee and in thy heauenly Gospell, as we ought. Wee haue not been affected with the dishonours done vnto thy sacred Maiesty, thorow the abounding of iniquity, or the desolations of thy Kingdome; and the miseries of thy poore seruants: much lesse haue we studied and bent our thoughts as we ought, how we might honour thee, or what we might doe for thy great Name and people. We haue not shewed forth that cheerefulnesse in thy seruice, in doing thy heauenly will and Commandements, as in fulfilling the desires of our owne carnall affections, and in those things whereunto our sinfull hearts haue carried vs. Though thou haft giuen vs all good things abundantly; yet haue wee very seldom had our soules lifted vp to thy heauenly bounty to beg them, or to praise thee for them as we ought. We haue not had our eyes open to see thy mercies in these earthly blessings, much lesse in the multitude of thy

thy heauenly faours. We haue not perceiued our vilenesse and misery by our sinne, if thou shouldest looke and deale with vs in thy iustice: and thereupon wee haue not esteemed of the fountaine of thy Sonnes blood, set open to vs to purifie vs; nor of his absolute righteousnesse to cloathe vs, that we might appeare euery glorious in thy eies: neither haue wee beene so tenderly affected toward our poore brethren, to forgiue, loue, and pray for them, that they might be partakers heereof, as we should. O Lord, wee haue not knowne what it is to be rescued and shrowded from Sathan and his power, and deliuered from those many euils, both bodily and spirituall, which would continually ouerwhelm vs for our sinnes, if thou protectedst vs not; whence we haue not beene afraid of sinning against thee, much lesse haue we watched and prayed as wee should, or sounded forth thy praises for all our deliuерances and preseruations, with all other thine vnspeakable mercies.

Oh

Prayer.

Oh gracious Father, cause the light
of thy countenance to shine vpon e-
very soule amongst vs ; assure vs that
thou art our tender Father. Open our
blinde eyes euery day more and more
to see our happinesse, and how much
we are bound vnto thy heauenly
goodnesse for the same. Oh that now
thou wilt so frame vs by thy blessed
Spirit, that we may approue our selues
thine owne children before all the
world, full of faith in thy sweete pro-
mises in Christ, and of humilitie in
regard of our owne vnworthinesse ;
full of loue to thy Maesty, thy ordi-
nances and seruants, that we may bee
filled with the zeale of thy glory, euer
studying the good of thy house ;
mourning for all the abominations
and prouocations, whereby thou art
dishonoured, and for the preuailing of
thine and thy Churches enemies.
Teach vs to know, and make consci-
ence of euery part of thy sacred word,
striuing to be as cheerefull and faith-
full in doing all thy holy and blessed
will, and especially in our particular
callings,

callings, as thy heauenly Angels, saying
euer in our hearts, I am heere Lord to do
thy will, to leauue all at thy command, to
offer vp whatsoeuer is dearest vnto mee
for thy cause. Inable vs to depend wholly
vpon thy fathetly prouidence, protection
and direction, vsing onely the meanes in
faith and reperitance, which thou hast or-
dained for obtaining and effecting what-
soeuer good we desire for our selues or
thy people, or for turning away all euils,
leauing the euents vnto thy heauenly
wisedome. Cause vs in all our waies to ac-
knowledge thee, and so to rest vpon thee
and thy blessing, as on our most tender
Father, who canst not faile vs nor forsake
vs. Make vs to feele the weight of our sins,
to trauell vnder the burden of them, thro-
row the multitude and heinousnesse there-
of, especially if we haue beene ouertaken
by any whiche haue beene presumptuous,
or scandalous: to feele our corruption as
a death vnto vs, to see our vilenesse and
misery thereby: that we may alwaies be
washing in the fountaine of thy Sonnes
blood, and beggynge instantly those robes
of his righteousnesse, that we may be euer

glorious in thy eyes. Oh giue vs tender hearts towards our bretheren , not onely to forgiue them , but to feele and beare their burdens as our owne; yea to pray for them, being of like affection , and euen for our very enemies , and to seeke by all holy meanes to gayne them vnto Christ. Good Lord so worke in vs by thy blessed Spirit, that wee may feare alwaies the offending of thy eyes of thy Holinesse, so much as in our thoughts: to watch and pray continually, lest we should fall into temptation , or yeeld vnto the least motion or occasion of euill. Make vs euer to suspect all our wayes , remembraunce our weaknesse, the dogging of Satan, the corruption and falsnesse of our owne hearts, which are ready alwayes to betray vs into his hands , if that thou never so little leaue the protection of vs.

Thus (good Father) enable and strengthen vs, euermore to demeane our selues, as those to whom thou hast vouchsafed so high a calling , and for whom thou haft done so great things, and canst deny vs nothing that we so aske. That wee may alwaies in all thankfulnesse acknowledge thy

thy Soueraignty, power and faithfullnesse,
ounding forth thy prayses for euermore.
And finally, that wee may bee euer able
to rest in full assurance vpon thy fatherly
loue for all good things, for our selues,
and thy whole Church, thorow Iesus
Christ, saying alwayes Amen. Euen
so, come Lord Iesus, come quickly.



A briefe forme of Traier
for priuate Families or
Persons.

O H Lord God, most holy and most
glorious; wee poore earth and ashes,
loaden with sinne, dare not of our selues
lift vp our eyes to heauen: yet through
thy deare Sonne, whome thou hast giuen
to bee not onely our Sauiour, but also our
Aduocate and Intercessor, to put vp our
suites, to make vs, and our prayers accep-
ted; we are bold to approch to the throne

Thanksg.

of grace; desiring to offset vp our perpetuall sacrifice, of prayse and thanks for all thy mercies. Wee magnifie thee for our free election in him,our creation, redemp-
tion,adoption,iustification, sanctification begunne, with our glorification to be ful-
ly perfected through him in the heauens;
and for innumerable outward fauours, as
namely of thy heauenly Gospell, with
our peace,health,strength, prosperity cō-
tinued vnto vs, notwithstanding all our
sins and infirmities, with all the malice,
power and subtily of Satan and of all his
instruments against vs. But aboue all wee
glorifie thee for Iesus Christ that Sonne
of thy loue, by whom we are partakers of
all these good things, and in whom thy
promises are yea and Amen; and also for
the consolations of thy Spirit, whereby
wee are sealed against the day of *Redemp-*
tion. Oh assure vs deare Father dayly more
and more of thy loue and fauour in him;
Inable vs in beleeuing to reioyce in thee
as in our tender Father more then euer
we haue done; more to content our selues
with thee,as with God al-sufficient,to goe
forward,delighting our selues in thee daily

more

more and more; studying how in token of our thankfullnesse we may stil more please thee, and approoue our selues vnto thee, walking more humblie before thee, ha-
uing our eyes more in heauen with thee, or longing after thee increased to enjoy thee fully. In the meane time vouchsafe vs to haue the zeale of thy glory and king-
dome, more kindled in our hearts, study-
ing what we may doe to honour thee, ma-
king that the chief end of al our thoughts,
words and actions, and how wee may in-
large and promote thy kingdom, and
righteousnesse, procuring the wealth and
sauing of thy people, with the vtter ruine
of the kingdom of sin, Satan and Anti-
christ. Let this hereupon bee vnto vs, as
our very meat and drink, to know and ac-
complish all thy heauenly will wisely,
faithfully and cheerfully, euen as thy glo-
rious Angels, and to receiue all thy fatherly
chastisments as from thy hand; to haue
a sanctified vse of them, that wee may e-
uer bee bettered by them. Make vs able
to rest vpon thy fatherly prouidence for
all good things, for this and the better life,
to vse onely the meanes in vnfained faith;

& repentance; cōmitting euents vnto thee,
being cōtent with thy doings. Assist vs so
to beleue & obey thee, as thou mayst de-
light to doe vs good, that we may see thee
conducting, prospering, and protecting
vs vntill thou shalt bring vs to thy **Canaan**.
Oh let not our sins hinder thy mercies;
wash vs from them all in the blood of thy
Son, that wee may bc without spot in thy
presence, & so cloth vs with his righteous-
nesse, that we may be glorious in thy eyes.
Inable vs by thy holy Spirit to ouercome
all our sins & corruptions, especially those
wherby we haue most dishonored & pro-
uoked thee. Make vs tenderly to forgive
others, & to seek all good vnto thē, which
may be for thy glory and for their saluati-
on; mourning with them that mourne, lay-
ing to heart their miseries as our owne.
Strengthen vs against Satan & al his temp-
tations. Arme vs with all the compleat ar-
mour of thy holy Spirit, that watching &
praying we may bee deliuered from all e-
uill; that we may neuer be ouercome, but
may put that wicked one to flight. That
thus wee may goe on more then conque-
rors, neuer fainting nor shrinking, vntil we
shall haue finished our courses with ioy.

shal see thy kingdom to come with power,
& thy great name glorified; wherunto we
haue vowed and consecrated our selues,
strength & labours, with all that thou hast
vouchsafed vs. For to these ends, oh Christ,
we haue receiued all from thee; thine is all
kingdom & power; thou must reigne, vntil
thou hast put all thine enemies vnder thy
feete. Thee therefore with the Father and
the holy Spirit we desire to magnify both
in life and death. Euen so Lord Iesus ac-
complish all our desires.

Neither do we pray for our selues alone,
but for thy whole Church. Gather foorth
thine elect both of the *Jew* and *Gentile*. Let
the zeale of the *Gentile* be a means to pro-
uoke the *Jew* to a holy emulation. Graunt
to this purpose vnfained repentance to all
the Churches. Sanctify thy correctiōs vn-
to them to this end. Rayse vp Kings and
Queenes for nursing fathers & mothers to
thy poore children. Those that are such
make the ten times more. Preserue them
from all the sorceries of the whore of *Ba-*
bilon, & all her bloody practises. Above all
saue our Soueraign Lord & King, by whō
thou haft so wōderfully preserued vs; with
our Prince, the Prince & Princes *Palatine*,

Prayer
for the
Church.

and altheir Royall progenie and realmes, together with all other Kings, Princes, States, Councels, Nobles, & Magistrates professing thy name, with all the faithfull Ministers and people both at home and in forreigne parts. Raise vp for them all, some *Jeremies*, to discouer the iniquities & the approching of thy iudgements still more & more: and that in the Spirit and power of *Jonah* and *Elijah*, they may helpe to turne againe al hearts vnto thee. Wherby thu mayest in mercy thinke ypon, and saue thy poore people, repairing all their breaches. Take away all the causes of our diuisions, that we may be all of one heart; and comfort all that mourne in Sion. Strengthen all that suffer for thy Name, with faith, wisdome, courage, constancie, patience, cheerfulness, with a ioyfull expectation of the blessed end, which thou wilt one day certainly make of all our trials, and of all the trials of the Church. Fight thine owne battles: maintaine thine owne causes; glorifie thine owne name; cleare the innocency of thine owne people, the truth of thine owne word and works: but discouer the wickednesse of all

all the practises and doctrines of the enemies of thy Church. Remember what thou hast done in former ages to the bloody enemies of thy Church, as to *Pharao*, *Haman*, *Akitophell*, *Baalam*, *Sanacherib*, *Rabsakey*: when and how thou hast gotten thy selfe the victory, and shewed thy selfe wonderfull in judging betweene thine owne people, and betweene the aduersary. How euēn when all meanes haue failed in heauen and earth, and that there hath beene none to looke or cry vnto, but to thine owne Maicsty : that when they cried to thee in their troubles, thou deliueredst them from their distresse. Oh Lord so powre down the Spirit of prayer vpon all the Churches, that we may send vp such loud and ioynt cryes, as wee may euēn inforce thee once againe in compas-sion, to shew thy selfe wonderfull from heauen in sauing thy people, and being auenged vpon the proud aduersaries: that so wee may sing with the heauenlie Angels, Blessing, honour, glory, and power bee vnto him that sitteth vpon the throne and vnto the Lamb for euer.

Heare vs, oh gracious Father in these
our

our requests, and all other necessary for vs, or any member of thy whole Church, for thy Christ his sake ; to whō with thine owne Maiesty, and God the holy Ghost, be praise and glory, power and dominion, now and euermore, *Amen.*

**A Prayer for our Realmes, and the
Churches in them, which we may add to
the former, according to time
and occasions.**



S we haue begged these mercies for euery one of thy chosen flocke, so more specially wee intreat thee for these Realmes of Great Bri-taine and Ireland, wherein thou hast so long dwelt, and also nourished and preserued thy Church. Oh continue thy won-ted mercies. Let vs euer be as Canaan in her beauty. Turne away the plagues which our sinnes deserue, and the miseries which thou hast brought on others. Harken not to the cry of our sinnes, though exceeding grieuous ; but looke to the prayers and teares of thy faithfull seruants. Saue thine Anointed. Let him be

be as the apple of thine owne eye. Hast thou not giuen him for the preseruing of thy poore flocke, and miraculously saued vs againe and againe, by his hand? Doest thou not make him the breath of our nostrils, so binding vs and ours still more firmly to his Maiesy and his Progeny for euer? Oh then let him euer be as *Dauid*, according to thine owne heart, in all zealous affection to thine House, and tender care for vs thy people: And let all the hearts of thine owne seruants be alwaies towards him and his seede, as the hearts of the good people were towards *Dauid*, that they may finde by good experience who they are that loue him truly. Blesse the hopefull Prince *Charles*, that he may be graced as *Salomon*, in all his true glory to succeede after *Dauid*. Blesse the renouned *Fredericke*, the Noble Count *Palatine*, and with him the most vertuous Prin-*cesse Elizabeth* his Wife. Preserue all the Royall Progenie, that there may never want a man thereof to sit vpon the Throne. Let not our sinnes fall vpon them: but let thy mercy euer compasse them as a wall of fire to consuine all their
and

and thy Churches enemies. Bless like-
wise our Honourable Councell, Nobles
and Magistrates, with all other Churches,
Princes and States. Set all their hearts
as one mans, for aduancing thy glory,
promoting thy Gospell, procuring the
wealth and sauing of thy people, with the
utter ruine and downefall of Antichrist,
and of all Atheisme and iniquity. Place
euery where a conſcionable learned Mi-
nistry. Let thy hand be vpon soule-mur-
thercs, and all who haue euill will at thy
Sion, to their speedy conuerſion or con-
fusion. Comfort all thy comfortleſſe ser-
uants in euery place. Sanctifie the trials of
euery one of them, to ſeeke thee more
instantly for themſelues and for thy chur-
ches, waiting for the happy iſſue. Lord
fight thine owne battels againſt that Ro-
mane Antichrist, and all other ſecret ene-
mies. Maintaine all thine owne Caufes.
Glorifie thine owne great Name. Cleare
the innocence of all thine owne faith-
full people, the truthe of thine own words
and workes; but diſcouer and confound
the wickedneſſe of all the practiſes and
Doctrines of the enemies of the Gospell.

Be

Be gracious to all knit vnto vs by any more speciall bonds, and chiefly in requiring the loue of all those whom thou hast made instruments of our comfort. Heare vs for them who haue desired our prayers, according to their seuerall necessities. Bless the place wherein wee liue; dwell with vs: shew vs the tokens of thy presence. Let thy sweet voyce sound in our eares, and the light of thy countenance shine euer vpon vs, to fill vs with righteouesnesse, peace and ioy in thee, so to be able to wait for thy glorious appearing. Heare vs, Oh Father, for Iesus Christ's sake, our onely Lord and Sauiour,

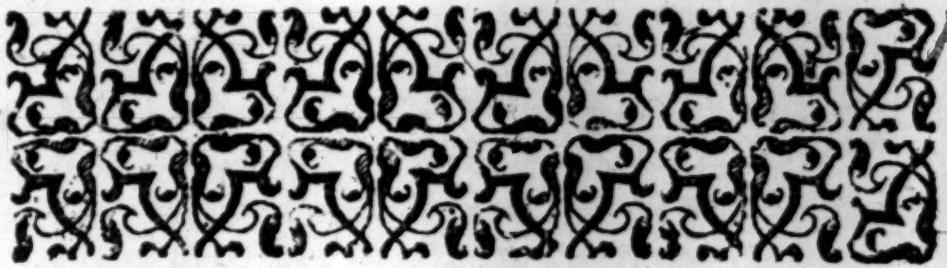
Amen.

To

TO THE READER.

VV Hereas I haue heard (good Reader) that there bath
 beene desired more plainnesse in this Rule for Prayer,
 and a few short directions how the simple may best put it in
 practise; I haue laboured, and do still in each Edition, to make
 it most easie to every one that hath but a heart to learne. To the
 end that all may obey our Sauour in being able to pray thus;
 and the weakest Christian may help in this worke. And herein
 I haue taken pains so much the more earnestly, for that (besides
 the approbation of my endenour, to helpe to direct all sorts how
 to learne to pray) this is also granted of all; that though all the
 learned of the earth should study whilst the world standeth, to
 devise a generall forme or rule for Prayer, yet could they never
 be able to frame such a one as this of our Sauours. None so full
 of heauenly wisedome, none that can haue that certainty and
 power which this Prayer bath, when we are able to pray so in
 feeling and faith: for then he that gave it and said, pray thus;
 he is undoubtedly present, he then heareth, and will grant our
 petitions so farre as he seeth best. Use it aright, try him, and
 seale the truth hereof. Yet neglect no other, chiefly, for several
 necessities, but bleffe the Lord in all. Finally, I haue so striuen
 upon this strong assurance, that we all may haue from the very
 words of our Sauour; that if the true seruants of Christ were
 thus prepared, and had set our hearts ioyntly thus to pray: that
 then we should yet see his glory to breake forth more brightly,
 and his kingdome to come with far more power, then euer wee
 did see it before: the kingdome of Satan also, euen all iniquity,
 to vanish faster then euer it did increase; Gods covenant of
 peace to be renewed in our repentance, all the signes of his an-
 ger utterly turned away. Practise this therefore chearefully
 and constantly. Experience in thy selfe-will make thee
 confident and patient in waiting on thy God, untill
 thou see his glory, and the felicitie of his
 chosen, to be fully accomplished
 in the beauens.

FINIS.



A further Aduertisement.

THou art to be further aduertised (Christian Reader) that the third part of this Watch is now likewise extant , containing The Call of the Lord, to awake all sorts to meete him speedily with intreaty of peace, betaking our selves to watching and Prayer, for preventing the Lords wrath, and continuing his mercies to us and our posterity.